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ABSTRACT

This activity book is designed to present information and insights on Japanese culture and society. Because few teachers can devote entire units to the study of Japan, the activities focus on teaching about Japan within the context of larger social science units. Some of the lessons can be taught within the context of the humanities and fine arts, so that more teachers will be able to integrate information about Japan into the required social studies curriculum. The book's 26 classroom activities are organized into three sections. Section 1, "Society and Culture," contains 11 activities for studying Japan from a cross-cultural perspective. In the first four lessons, students examine U.S. and Japanese national symbols, self perceptions, and images; Japanese and American cross-cultural communication; Japanese history; and the impact of geography and culture on food and eating habits in Japan. Three activities then look at the lives of young people in Japan, with the third focusing on the juvenile justice and family court systems. This activity provides a bridge to the remaining activities in the section, which examine issues related to Japanese government. Section 2 contains a variety of activities on Japanese language, literature, and art. Activities focus on the Japanese writing and numbering systems, proverbs, poetry, children's literature, design, and origami. The third and final section contains six activities on Japanese economic and geopolitical relations. In addition to activities on Japanese population and energy use, three activities focus on developing student awareness of economic and cultural connections between their own communities and Japan. (DK)

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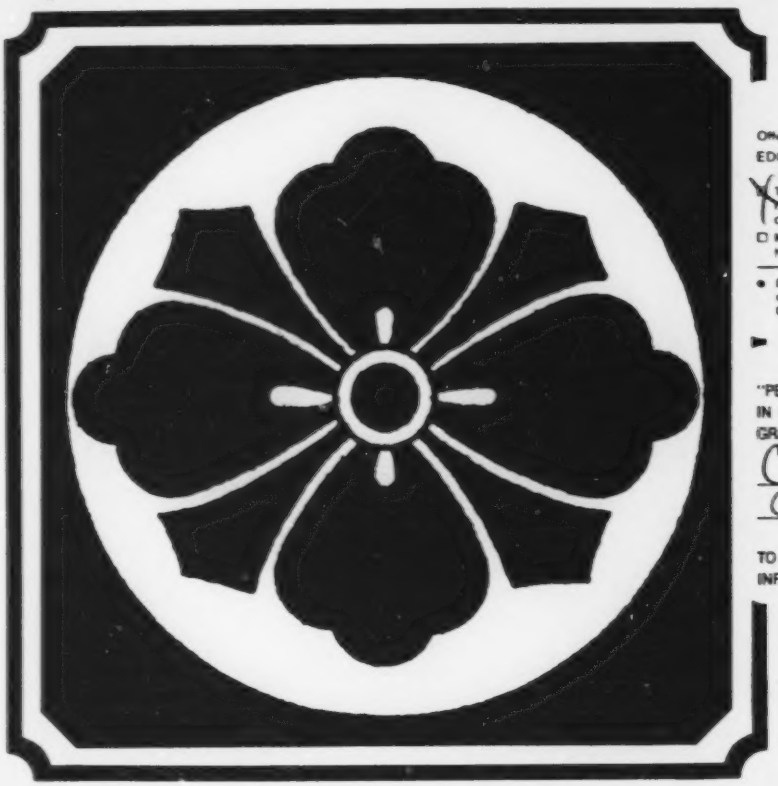
Japan in the Classroom



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Elementary and Secondary Activities

(Revised Edition)

SO 023 208

Social Science Education Consortium
Boulder, Colorado

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Japan in the Classroom

Elementary and Secondary Activities

Revised Edition

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PREFACE

This activity book was originally published in 1987 as the product of a one-year cultural study and curriculum development project. That project, entitled "Japan and Colorado: Linking Schools and Communities," was sponsored by the Social Science Education Consortium (SSEC) and the Cherry Creek (Colorado) Schools and was funded, in part, by the Fulbright-Hays Group Projects Abroad Program of the U.S. Department of Education. A total of 21 educators, including 18 elementary and secondary classroom teachers, took part in the project, which included a four-week seminar in Japan and a yearlong curriculum development and dissemination effort. The primary goal of the project was to provide participants with an intensive, firsthand experience in Japan, a country of critical importance in world affairs and one that offers a useful point of comparison and contrast to U.S. models of social organization and historical and economic development. Through this study experience and the curriculum development effort that followed, the project sought to enhance teaching about Japan and U.S.-Japan relations throughout the schools in the Cherry Creek School District.

In selecting lessons for the original publication, we sought to include materials that provided fresh approaches to topics generally included in the study of Japan at the elementary and secondary level: cross-cultural communication; family and society; language, literature, and art; economics; and geography. We also sought to provide activities that would help students understand the cultural and economic connections between themselves, their communities, and Japan. Much has changed in U.S.-Japan relations and in teaching about Japan since many of these activities were originally developed. As the U.S.-Japan relationship has become increasingly important and complex, teaching about Japan in an in-depth and balanced way that encourages multiple perspectives on issues of culture and international relations has become increasingly challenging. In revising and updating this publication, we have sought to update statistics and data in existing lessons, to maintain lessons that explore Japanese culture, and to add lessons that focus on Japan's role in an interdependent world.

Twelve new lessons have been added to this revised edition of the activity book. Lessons were contributed by educators who participated between 1988 and 1991 in SSEC's Rocky Mountain Region Japan Project and the Mid-America Japan in the Schools Project of the University of Kansas, as well as by project staff members. All lessons have been field tested in the classrooms of teachers participating in these projects.

We wish to thank the many educators who contributed and field-tested lessons for this revised edition of *Japan in the Classroom*, as well as the following people instrumental in preparation of this publication: Patricia Weiss, Director of the Mid-America Japan in the Schools Program, for her cooperation on this project and her assistance in identifying and compiling activities; Marianna McJimsey and Linda Wojtan for their thoughtful review of the manuscript; Leslie Hendrikson, for original illustrations; Laurel Singleton, for her care in editing; and Cindy Cook, for her excellent preparation of the final publication. We are grateful to the United States-Japan Foundation for its generous support for the revision of this activity book.

Lynn Parisi
Director
Rocky Mountain Region Japan Project

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INTRODUCTION

This activity book, *Japan in the Classroom*, is designed to present information and insights on Japanese culture and society. Recognizing that few teachers can afford the luxury of devoting entire units to the study of Japan, these activities focus on teaching about Japan within the context of larger social science units. In addition, some of these lessons can be taught within the context of the humanities and fine arts. In this way, it is hoped that more teachers will be able to integrate information about Japan into the required social studies curriculum.

The book's 26 classroom activities are organized into three sections. Section I, Society and Culture, contains 11 activities for studying Japan from a cross-cultural perspective. In the first four lessons, students examine American and Japanese national symbols and—through these—national self-perceptions and images; Japanese and American cross-cultural communication; Japanese history; and the impact of geography and culture on food and eating habits in Japan. Three activities then look at the lives of young people in Japan, with the third focusing on the juvenile justice and family court systems. This activity provides a bridge to the remaining activities in the section, which examine issues related to Japanese government.

Section II contains a variety of activities on Japanese Language, Literature, and Art. Activities focus on the Japanese writing system; numbering system; proverbs; poetry; children's literature; Japanese design; and origami.

The final section, Japan and the World, contains six activities on Japanese economic and geopolitical relations. In addition to activities on Japanese population and energy use, three activities focus on developing student awareness of economic and cultural connections between their own states and communities and Japan. The final activity presents a survey-based inquiry on issues important to U.S. and Japanese teens.

The activities are presented in a standard format. A brief introduction describes the activity. This is followed by a list of objectives, an estimation of the time required to use the activity (assuming class periods of approximately 45 minutes in length), and a list of materials needed to complete the activity. Next is a step-by-step listing of procedures for implementing the activity. Teacher background information and black-line masters needed in the activity follow. The table below will help you select activities that meet your needs. The book concludes with a list of resources.

MATRIX OF ACTIVITIES

Number/Title	Grade Level	Time Required (in class periods)	Topic	Activity Description
1. Japan and the United States: Comparing National Symbols and Images	7-12	2-3	National symbols, traits	Small-group analysis of U.S. and Japan symbols; discussion/comparison of national values
2. Cross-Cultural Communication	6-12	1-2	Cultural differences in communication	Reading and discussion of scenarios; role play or written assignment

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MATRIX OF ACTIVITIES

Number/Title	Grade Level	Time Required (in class periods)	Topic	Activity Description
3. You Are What You Eat: Food, Environment, and Culture	6-9	2	Relationship between food, environment, and culture	Brainstorming; reading and discussion; individual presentations based on readings
4. Japanese History in a Global Perspective	4-8	2	Historical events and developments	Research; construction of Japanese and U.S. or European history timelines
5. School Rules Around the World: Japan, China, and the United States	4-6	1-2	Social norms as reflected in school rules	Small-group analysis of rules; discussion
6. High School Life: A Case Study	7-12	1-2	Daily lives of high school students	Viewing and discussion of video; writing
7. Juvenile Delinquency and the Family Court System in Japan	6-12	1-2	Juvenile justice	Reading; discussion; case study analysis; role playing
8. The Role of the Police in Japan	9-12	2 1/2	Power, authority, and responsibilities of police	Reading; discussion; viewing and discussion of video with community resource person; dilemmas
9. The U.S. and Japanese Democratic Systems of Government: Similarities and Differences	9-12	2 plus homework	Japan's government and constitution, relations with U.S.	Discussion; completion of Venn diagram; survey; research
10. Political Parties in Japan	9-12	2-3	Political party system	Reading/discussion; case study analysis; simulation
11. Campaign Culture: Getting Elected in Japan	9-12	2-3	Values as reflected in political campaigns and elections	Discussion; simulation

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MATRIX OF ACTIVITIES

Number/Title	Grade Level	Time Required (in class periods)	Topic	Activity Description
12. Learning the Alphabet with Japanese Artifacts	K-1	ongoing	Alphabet, Japanese artifacts	Matching artifacts and initial letters; scavenger hunt; comparing and contrasting
13. Kanji: One Kind of Japanese Writing	4-9	1-2	Alphabets, language	Drawing; discussion; character matching and interpretation
14. Japanese Numbers	4-9	1	Number systems	Discussion; worksheet
15. A Stick Before You Tumble: Japanese Proverbs	4-8	1-2	Proverbs, values	Brainstorming; analysis of proverbs; discussion; writing
16. *Sadako and the Thousand Paper Cranes*	4-6	3-4	Bombing of Hiroshima, courage, origami	Discussion; reading; research
17. A Look at Haiku Poetry: One View of a Unique Asian Country	7-12	1	Views of nature—Japan, Korea, U.S.	Poetry analysis; drawing
18. *How My Parents Learned to Eat*: An Elementary Literature-Based Geography Lesson	K-3	1-3	Cultural adaptation, place, movement	Discussion; reading; map work
19. Patterns, Motifs, and Japanese Family Crests: A Teaching Unit on Japanese Design	4-8	3-5	Design	Analysis of art; creating family crests

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MATRIX OF ACTIVITIES

Number/Title	Grade Level	Time Required (in class periods)	Topic	Activity Description
20. Behind Origami: Exploring Cultural Values and Traditions in Folk Art	4-10	1	Folk art, traditions	Paper folding; analysis of art form
21. Many People, Little Land	6-10	1-2	Population density	Discussion; creating special graphics; worksheet
22. Keeping Warm: A Case Study in Energy Conservation in Japan	4-8	2	Energy use	Brainstorming; classifying; designing a technology; writing
23. The Japan Connection in Your Community	4-9	1-2	Cultural connections, interdependence	Analysis of resource materials (phone books, newspapers, etc.); discussion
24. The Japan Connection in Your State	4-9	1	Cultural connections, interdependence	Discussion; game
25. Working for Japan, Inc: A Community Decision-Making Activity	7-12	2-3	Japanese investment in U.S.	Discussion; research; role play; decision making; reading; drawing and writing
26. Issues Important to U.S. and Japanese High School Students: A Survey-Based Inquiry Lesson	9-12	1-3	Concerns of U.S. and Japanese students, social problems	Self-survey; data analysis

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SECTION I

SOCIETY AND CULTURE

1. JAPAN AND THE UNITED STATES: COMPARING NATIONAL SYMBOLS AND IMAGES

Introduction:

In this activity, students analyze a variety of symbols significant in U.S. or Japanese cultures. They describe the images and attributes these symbols convey about elements of the national characters of the two countries.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify and explain the significance of several symbols representative of Japanese and U.S. societies.

2. Make hypotheses about what can be learned about Japanese culture and history by examining several symbols.

Grade Level: 7-12

Teaching Time: 2-3 class periods

Materials: Copies of Handout 1-1 for all students

Procedure:

1. To introduce the activity, have students give examples of and arrive at a definition for *symbols*. A *symbol* is a concrete object that represents an idea, belief, value, or other intangible concept. If students have trouble identifying any symbols, ask them what their school team mascot is, what the picture for "danger" is, and so on.

2. Discuss the idea of national symbols—symbols that people throughout a country would recognize and agree upon as representing fundamental or important events or ideas. Ask students to brainstorm a short list of U.S. national symbols. Students might think of the White House, the Statue of Liberty, or Mt. Rushmore. Because the United States is a very diverse country, students might also like to consider regional symbols, which reflect regional geographic characteristics, regional heritage, or regional ethnic and cultural groups. Explain that for the purposes of this activity, the class will be focusing on national symbols.

3. Divide the class into small groups and distribute the handout. Have each group label the objects as best they can and then divide the objects into two groups—those that are U.S. symbols and those that are Japanese. Students will probably achieve this through the process of elimination, recognizing the U.S. symbols fairly readily and designating the unfamiliar symbols as Japanese.

4. As a class review the handout, making a two-column list of U.S. and Japanese symbols on the board and labeling each item correctly. If students have not been able to recognize the exact name of the Japanese item (e.g., cherry blossoms as opposed to "flower"), provide this information. You may also wish to provide additional background information about the object. Names and other information are provided in the **Teacher Background Notes** at the end of the activity.

Activity developed by Ted Kempton.

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5. Ask students to return to their small groups. Instruct each group to generate a list of adjectives that each symbol in the U.S. column brings to mind. Groups should come up with at least five adjectives for each item. Sample responses are provided in the **Teacher Background Notes.** After the groups have assigned adjectives to each item, instruct each group to pick the one symbol they think best represents the United States, and to be ready with reasons for their choice.

6. Through classwide discussion, consider the adjectives the students have generated for each item. List these on the board. Have each group present and defend its choice for most representative symbol of the United States. Have the class reach consensus on the best symbol.

7. Return students to their groups and have them complete the same adjective assignment for the Japanese symbols. Allow 10 minutes for this assignment.

8. Bring the class back together and list the adjectives on the board. As a large group, compare the adjectives assigned to the U.S. and Japanese symbols. Were any of the same adjectives used? Were any opposites used? What differences and similarities between the two nations are implied by the adjectives, and thus, images associated with the two countries' symbols? For example, symbols such as the U.S. bald eagle and the Japanese *samurai* and sword may connote similar images of strength and courage. Why might these attributes be common to both countries? Symbols such as the Japanese cherry blossoms and *bonsai* may reflect a value of nature, an emphasis on beauty, gentleness, and miniature, which has no obvious parallel in the U.S. symbols.

9. As an optional follow-through activity, assign pairs of students to research the origin and historical and contemporary significance of the Japanese symbols and prepare a visual display of their findings. A number of publications provide excellent background on the origin and meaning of these symbols, as well as everyday Japanese cultural artifacts (see **Resources** section at the end of this activity).

Teacher Background Notes:

The symbols used in the handout are identified below; possible adjectives and descriptions are also provided.

1. U.S. bald eagle: strong, powerful, aggressive, courageous, clever.

2. Cherry blossom: beautiful, natural order, transience, rebirth (spring), seasonal, delicate, graceful. In Japan, cherry blossoms, or *sakura*, mark the arrival of spring. They are the Japanese national flower, valued for their delicate and short-lived beauty. In ancient times, *samurai* compared the blossoms to their own lives, since they were expected to die for their lords at a moment's notice.

3. Mt. Fuji: sacred, holy, beautiful, enduring, masterful, harmonious, national, awesome. Mt. Fuji, the traditional symbol for Japan, was considered sacred until the Meiji Restoration in 1868.

4. *Samurai*: strong, courageous, aggressive, powerful, loyal, disciplined, selfless, brave, honorable, skillful, patriotic. *Samurai* were the warriors of feudal Japan. Their code of ethics, called *bushido*, was similar to the code of English knights in the Middle Ages. *Samurai* were characterized by total loyalty, willingness to give one's life to a cause, honor, discipline, and sacrifice.

5. Uncle Sam: friendly, strong, kind, tough, wise.

6. Coca cola: fun-loving, energetic, youthful, vivacious.

7. *Samurai* sword: strong, courageous, aggressive, powerful, loyal, honorable, skillful, patriotic, good, just, honest, righteous. Swords have ancient significance in Japan. In a Japanese creation myth, the sun goddess gave her grandson a sword when he was sent down to rule the earth. During the

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Japanese feudal period, swords were the symbol of all that the *samurai* warrior stood for. More than just a weapon, a sword was believed to have a moral spirit of its own. It was a symbol of justice and goodness. *Samurai* swore on their swords as people of the Judeo-Christian tradition swear on a Bible.

8. *Bonsai*: tough, resilient, lasting, miniature, natural, graceful, flexible, harmonious with nature. *Bonsai*, or dwarf trees, are an art form in Japan. The growth of the tree is stunted, and the shape is made to conform with the artist's perception of beauty. *Bonsai* create the illusion of large natural objects in a small space.

9. Statue of Liberty: freedom, liberty, home, welcoming, kind, open, strong, sanctuary.

10. Rising sun: Oriental beauty, growing power, the central position of Japan. The sun figures prominently in the Japanese creation myth in which the sun goddess sent her grandson to rule the earth. The Japanese emperor is considered a descendant of the sun.

11. Chysanthemum: beautiful, natural, delicate, graceful, enduring. The chrysanthemum is the traditional crest insignia of the ruler of Japan.

12. Carp kite: Resilient, strong, enduring, ambitious, successful, harmonious with nature. The legendary carp could swim against currents, upstream and even up waterfalls. Because they are a traditional analogy for physical strength, they are used for Boy's Day, now called Children's Day, May 5.

13. Buffalo: strong, tough, enduring, untameable, resilient, powerful, wild, frontier spirit.

14. Paper crane: Enduring, resilient, fortunate, peaceful, beautiful. In Japanese legend, cranes live 1000 years, thus representing long life and good fortune. Traditionally, Japanese believe that folding 1000 paper cranes will insure good health and long life. People in Japan present others with the gift of paper cranes to wish them health.

15. Statue of Lincoln in Lincoln Memorial: freedom, struggle for equality in the United States, reunion of the country, strong leadership.

Resources:

All-Japan: The Catalogue of Everything Japanese. New York: Quarto Marketing Ltd., 1984.

Condon, John, and Keisuke Kurata. *What's Japanese About Japan*. Tokyo: Shufunotomo Co., Ltd., 1981.

De Mente, Boye. *Japan Almanac*. Lincolnwood, IL: Passport Books, 1987.

Discover Japan. Volumes 1 and 2. Tokyo: Kodansha International and NY: Harper and Row, 1985.

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WHAT DOES IT STAND FOR?

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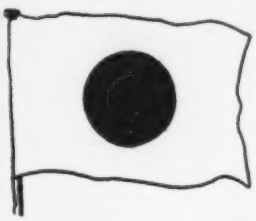

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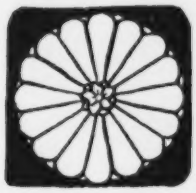

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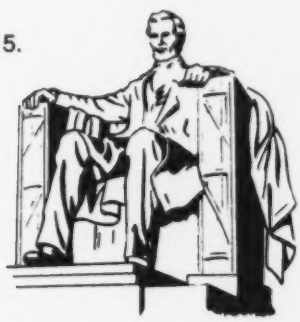

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2. CROSS-CULTURAL COMMUNICATION

Introduction:

Students today live in an increasingly interdependent world. Many students have traveled to foreign countries. Their parents may well travel abroad on business. Moreover, students may be introduced to other cultures firsthand through foreign students and families in their schools and communities. It is appropriate, given this increasing interaction, that students develop sensitivity to cultural differences and become aware of how such differences impact cross-cultural perceptions. In this activity, students examine several scenarios in which differences in customs may cause confusion, misunderstanding, or conflict between Japanese and U.S. citizens. Students discover the influence their own culture has on their perceptions and attitudes toward other people.

Objectives: At the conclusion of this activity, students will be able to:

1. Explain misunderstanding resulting from nonverbal and cross-cultural communication.

2. Compare and contrast typical social customs in Japan with those of their own culture.

3. Identify cultural values implicit in everyday customs.

4. Develop an awareness of the cultural lenses through which any society may perceive and evaluate other people and nations.

Grade Level: 6-12

Teaching Time: 1-2 class periods

Materials: Copies of Handouts 2-1 and 2-2 for all students

Procedure:

1. Introduce the activity by polling students as to why it might be useful or important for U.S. citizens today to understand Japanese culture. When and why might a U.S. citizen need to know about the customs of Japan? In answering, students should consider travel, student exchange, and especially political and economic relations between the two countries. For example, what might be at stake if government officials or important business leaders mistakenly insulted each other because they did not understand the other culture?

2. Explain that students will look at some social interactions that might typically cause problems, misunderstandings, or misimpressions between people from Japan and people from the United States. From these situations, students will generate a list of similarities and differences in the two cultures and will identify possible roots of misunderstanding across cultures.

3. Distribute the four scenarios of cross-cultural communication in Handout 2-1 to all students. Have students read the scenarios either silently or aloud, and formulate answers to the questions about each incident. Alternately, divide the class into four small groups and assign each group one scenario to read and analyze. Each group should be prepared to summarize its assigned scenario and present answers to the questions during classwide discussion.

Activity developed by Lynn Parisi.

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4. As a large group, consider each scenario in turn. If working with several small groups, ask each group to report on its scenario and to present the group's answers to the four analysis questions:

- What motivated the Japanese actor to act as he or she did? (What message was intended by the Japanese actor?)
- What attitudes or values appear to be important in Japanese society based on what the Japanese actor did?
- How did the Americans interpret the Japanese's actions? (What message did the American receive in this scenario?)
- With what feelings did the Japanese actor leave this scene?

5. Record student responses on the board. Possible responses are provided in the **Teacher Background Notes.**

6. Ask students to consider the attitudes and values reflected in both the Japanese and American behavior illustrated in the four scenarios. List these on the board in two columns labeled *Japan* and *United States.* The completed list might appear as follows:

Japan	**United States**
Society is more important than individual.	Individuals are as important as groups or society as a whole.
Others are placed before self.	Individuality is respected.
People try not to stand out.	Assertiveness is valued.
Age, experience, higher status are respected.	True opinions are expressed openly.
Being cooperative and supportive of your group is important.	
People know their place.	
People are reserved.	

7. Through class discussion, develop a rationale for learning about Japanese customs and values. Why should each of the following Americans take time to learn about Japan before going to that country?

- Student going for a one-year exchange.
- Businessperson going to negotiate a trade deal with a Japanese company.
- State government official going to develop a sister-city relationship.
- Tourist.

8. Have students apply their rationale through a closing role play or homework activity. Distribute Handout 2-2. Students may be returned to their small groups to pick one of the two situations presented in the handout. Using the knowledge they have acquired about Japanese society and customs, have each group act out what might be expected to happen in that cross-cultural exchange. Alternately, ask each student to choose one of the situations and, as homework, describe in writing how the situation would unfold.

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Teacher Background Notes:

Handout 2-1:

Scenario 1: In Japanese society, one defers one's own needs or wants to those of others. Thus, in Japan, one does not serve him/herself; to do so would put oneself above others. Mr. Suzuki was being a polite Japanese, showing his respect for the others in the group. He always filled the others' glasses but never filled his own glass. He waited patiently, assuming that the other men, operating under the same custom, would fill his glass. In the United States, one person may pour another's drink but would not ignore himself or herself in the process. The Americans probably assumed Mr. Suzuki did not drink and, rather than embarrass him, did not make an issue of his empty glass. Both the Americans and Mr. Suzuki probably left the restaurant confused and wondering. Mr. Suzuki probably thought the Americans were rude or selfish. The Americans probably thought Mr. Suzuki was strange.

Scenario 2: A famous Japanese proverb says that the nail that sticks up gets hammered down. This saying reflects the Japanese value of blending in and getting along with the society at large. Japanese people do not call attention to themselves. In Japanese society, teamwork, cooperation, and consensus are highly valued, as are respect for age, experience, and rank. Aki was motivated by all these Japanese social values and customs as he kept in the background of the student council committee meeting. As a good Japanese-style team member, Aki tried to cooperate with and support other members of the committee as they presented their ideas. The message he intended to convey was that he knew his place and his responsibilities within the group and that he respected the older, more experienced committee members. Aki's customs were at odds with American culture, in which anyone may—and is, in fact, expected to—contribute to a group discussion regardless of status. In the United States people emphasize individuality and self-expression. Expressing opinions and reacting to—even criticizing—others' opinions is normal. The American children on the committee probably perceived Aki not as a polite and good member but as a shy and possibly nonproductive member who was not helping to solve the problem at hand. When Aki quit the student council after one meeting, the students may have assumed he was aloof and did not want to be involved in school government. In fact, Aki was embarrassed at being singled out to express his personal ideas and humiliated at having his idea criticized by his group. Having disappointed the committee, he resigned, reflecting his adherence to the Japanese custom of maintaining group harmony.

Scenario 3: Keiko reacted to her surprise birthday party in accordance with two Japanese customs. First, in keeping with the de-emphasis of the individual in Japan, birthdays have traditionally not been occasions for special celebrations. (This custom is now beginning to change somewhat, with Japanese young people sometimes celebrating birthdays.) As a Japanese, Keiko was surprised and embarrassed at so much attention being focused on her as an individual. As is Japanese custom involving gifts, Keiko thanked the others for her presents, but saved them to open in private. That way, her face would not betray her if she did not like the gifts. In Japan gifts are part of a ritual of social interaction and social responsibility. They are accepted matter-of-factly and without fanfare. Moreover, gift-giving implies responsibility: the receiver must return a gift in kind. Thus, Keiko probably perceived herself as now under obligation to return a gift to each child who had given her one. The American students probably perceived Keiko as strange, unappreciative, and perhaps rude when she showed so little enthusiasm about the party and refused to open her gifts.

Scenario 4: Teiko slurped her soup in an effort to show her hostess how good she thought the soup was. She was showing Japanese good manners and complimenting her hostess's cooking. The Americans, with very different table manners, were surprised and embarrassed by Teiko's noisy eating.

Handout 2-2:

Scenario 1: The American boy would probably expect to be treated as a star player, a valuable addition to the Japanese high school baseball team. However, because he is a new player—and not a senior—he might not get to see much action, no matter how good he is. He would probably be ex-

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pected to take the background, supportive role of a junior member of a Japanese social group. If he did get to play, he would probably be very surprised to find he was not treated as a star but as just one contributing member of the team, no more or less valuable than all the other members. The Japanese believe in team effort, not individual superstars. The nail that sticks up gets hammered down.

Scenario 2: Peter would expect to meet his Japanese business counterparts, shake hands, and get down to business. He would probably expect to close the deal quickly and efficiently. The Japanese businesspeople, on the other hand, would be quite surprised and perhaps even insulted that the American company sent so young a representative. Unless Peter held a high status equal to the men representing the Japanese company, the meeting might be very short. Furthermore, the Japanese, whose social and business style is indirect, would be surprised at Peter's aggressive style. They would not assume a deal could be made quickly, without additional negotiation within their own ranks. The business meeting would probably fail unless Peter learned the business styles of his hosts very quickly.

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CROSS-CULTURAL PERCEPTIONS: FOUR SCENARIOS

Four cross-cultural communication situations are described below. Analyze each situation by answering the following questions. Record your answers on a separate sheet of paper.

- What motivated the Japanese actor to act as he or she did? (What message was intended by the Japanese actor?)
- What attitudes or values appear to be important in Japanese society based on what the Japanese actor did?
- How did the Americans interpret the Japanese's actions? (What message did the Americans receive in this scenario?)
- With what feelings did the Japanese actor leave this scene?

Introduction: A Japanese family, the Suzukis, moved to the United States for business reasons. The father is working in a new office of a Japanese firm. The two children go to the local public school. The Suzukis read several books about the United States and its people before arriving in this country. Despite their preparation, however, several confusing and frustrating incidents occurred during their stay. A similar incident happened to Teiko Hidaka, an exchange student from Japan.

Scenario 1: Early during the Suzuki family's stay in the United States, Mr. Suzuki went out after work with several American businessmen. They went to a small restaurant and ordered a pitcher of beer. As is the custom in Japan, Mr. Suzuki filled the glass of everyone at the table but himself. He left his own glass empty, because in Japan it is very poor manners to serve yourself. The American men at the table looked at Mr. Suzuki in surprise. One asked if Mr. Suzuki didn't want a drink. Mr. Suzuki smiled and nodded, assuming that now someone else would fill his glass for him. The men waited for him to fill his own glass. When he did not, they dismissed it and began to talk. Throughout the night, the Americans continued to fill their own glasses or have them filled by Mr. Suzuki. They assumed that Mr. Suzuki does not drink and left his glass empty.

Scenario 2: Aki Suzuki enrolled as a freshman in the local high school. The students in his homeroom soon elected him to be their representative in the student council. In the council, Aki was put on a committee to select a school mascot. As a new member of the council and a freshman, Aki did not think it was his place to volunteer his ideas. He assumed that younger or newer members of a group should defer to older or more experienced members, as they would in Japan. So Aki assumed the role appropriate to a lower status person in Japan, offering support for other good ideas. After the discussion had gone on for half an hour, a committee member said to Aki, "Don't you have any ideas of your own?" Aki offered an idea which was turned down. In Japan, people typically do not openly criticize others' ideas. After the meeting, Aki quit the student council.

Scenario 3: Keiko Suzuki's middle-school classmates were anxious to make her feel comfortable in her new school. On Keiko's birthday, they brought her several small gifts. Keiko was very surprised at the excitement the students showed and the gifts they gave her. In Keiko's country, individuality and events that focus attention on individuals are avoided; thus, birthdays are not celebrated as special occasions in Japan. Keiko accepted her presents and thanked the other students matter-of-factly. As is the custom in Japan, Keiko put the gifts away without opening them. She was bewildered and embarrassed when the students excitedly demanded that she open the presents. She simply repeated her thanks and said she would open the gifts at home.

Scenario 4: On one of her first evenings as an exchange student in an American home, Teiko Hidaka was excited to find that soup was being served with dinner. Anxious to please and flatter her host mother, Teiko lifted her bowl to her mouth and slurped her soup, a Japanese custom indicating that the food is delicious. Teiko was hurt and confused when her host sister giggled and her host mother looked startled and disapproving.

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MAKING PREDICTIONS ABOUT CROSS-CULTURAL EXCHANGES

The paragraphs below present cross-cultural exchanges that might take place between Japanese and Americans in Japan. Consider what might be expected to happen as the situations described below unfold.

Scenario 1: A 17-year-old American boy went to Japan for a one-year exchange program. At home in Minnesota, he was a star baseball player on his high school varsity team. He was a strong hitter with a good home run record. During his junior year in Japan, he tried out for and made the high school ball team.

What might happen—and why—at his first game? Describe or present in a role play what the American's expectations and behavior might be, how the Japanese students on his team would act and react, and how this cross-cultural situation would develop if neither side knew much about the customs of the other.

Scenario 2: Although he is only 28 and just out of business school, Peter is a competent and ambitious businessman. His firm respects him for his no-nonsense, aggressive style. The firm send Peter to Japan to negotiate a new business contract with a Japanese corporation.

What might happen—and why—at Peter's initial meeting with representatives from the Japanese firm? Describe or present in a role play what Peter's expectations and behavior would be, how the Japanese businesspeople would act and react, and how this cross-cultural business meeting would develop if neither side knew much about the customs of the other.

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3. YOU ARE WHAT YOU EAT: FOOD, ENVIRONMENT, AND CULTURE

Introduction:

A country's cuisine—what the people like to eat and how the food is prepared—can be a useful tool for learning about that country. The types and varieties of foods that a country produces reflect geography and environmental factors; they are also an indication of the society's standard of living. Through an analysis of traditional and popular Japanese dishes, students consider how food, environment, and culture are related in Japan

Objectives: At the conclusion of this activity, students will be able to:

1. Identify characteristics unique to Japanese foods, using data about Japanese specialty restaurants.

2. Analyze how food, culture, and environment are related, through consideration of several Japanese foods.

Grade Level: 6-9

Teaching Time: 2 class periods

Materials: Copies of Handouts 3-1 and 3-2 for all students; enough copies of Handout 3-3 for each group of four students to have one copy; poster paper, markers; books on Japanese foods and Japanese cookbooks (optional)

Procedure:

1. Begin this activity with a large-group brainstorming session about Japanese foods. Allow the class several minutes to list Japanese foods with which they are familiar. Their list can include ingredients, well-known main dishes, beverages, methods of preparation, utensils, Japanese foods that they have themselves eaten, names of Japanese restaurants in their community, and so on. Record students' ideas on poster paper. Post this around the room for reference throughout this activity.

2. Next, ask students to identify the sources of their information or impressions about Japanese foods. Is their information based on direct experience in eating Japanese foods; television, magazine, or newspaper advertising; friends' opinions; previous study of Japan; or other sources?

3. Distribute Handout 3-1, and read the first section, "You Are What You Eat," aloud with students. Before reading the remainder of this handout, allow a few minutes for students to provide examples from the United States that will support the premise that a country's preferences in food reflect both culture and environment. Possible focus questions might include the following:

- What are some of the factors that determine what we in the United States eat and enjoy?
- How does the popularity of many different ethnic foods reflect cultural diversity within our country?

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- Are certain holidays and family celebrations associated with specific foods? Are certain sports associated with specific foods?
- How does environment influence the foods people in different parts of the United States eat (e.g., New England seafood, pork and beef in the Midwest, grits in the South, and so on)? Although many of these regional variations may be hard to distinguish today because of improvements in transportation and food distribution systems, nonetheless, evidence of these variations can still be found. Certainly, the variation in prices and availability of certain foods can be used to demonstrate this point.

4. Allow students ample time to finish reading Handout 3-1. Practice aloud the Japanese expression, *itadakimasu!* Do people in the United States have any comparable customs when beginning a meal?

5. Distribute Handout 3-2 and read this handout aloud with students. To check for student understanding, ask several students to explain in their own words what does, in fact, make Japanese food special. What important values and attitudes are reflected in the way the Japanese prepare many of their traditional dishes? Students should mention aesthetic or artistic appearance of food; the harmony of food and nature; and the importance of preserving the natural essence of foods. Students who have eaten Japanese foods can also be asked to elaborate on any of these three important characteristics. If books on Japanese foods or Japanese cookbooks are available, pictures of selected foods can be shown.

6. Next, explain that students will learn about eight different types of Japanese foods and the specialty restaurants that serve them. Divide the class into groups of four students each. Distribute Handout 3-3. Assign a group leader to randomly distribute *two* descriptions to each student in his/her group. Be sure to explain to students that each member of the group has different information. Group members will have to depend upon one another to obtain information about all eight types of Japanese restaurants.

7. Within groups, each student will be responsible for preparing two brief presentations that include information about ingredients, food preparation, and general atmosphere of the two restaurants described in his/her handout. Explain that students will not be allowed to read from their handouts. Allow students time to read the materials and to think of a way to share the information about the two restaurants in a brief presentation for other group members. If students need help getting started, ask them to create a two-minute TV commercial for their restaurant or make a guessing game out of the food served at their restaurant. Or suggest some of the following sentence stems to use as starters:

"I've eaten this kind of Japanese food before..."
"I've heard of this kind of Japanese food before..."
"It seems to me that the atmosphere in my restaurant makes it..."
"I've never eaten this kind of food before..."
and so on.

8. Before students begin their presentations, refer to the three characteristics of Japanese food described on Handout 3-2. Instruct students that, as they listen to each other's presentations within their groups, they should record examples of Japanese foods that fulfill each of the three characteristics. Specific foods may be cited more than once.

9. To set the stage for intra-group presentations, tell students to begin with the phrase, *itadakimasu!* Allow about 10 minutes for presentations, circulating from group to group as needed. Students should be allowed to ask questions, although given the limited information provided on Handout 3-3, students may have questions that presenters cannot answer. Japanese cookbooks and other library resources can be used as reference materials to discover more about Japanese foods.

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10. As a large group, debrief this part of the lesson, using the notes that students made on Handout 3-2 for reference. Ask students which foods seem to be prepared to be as pleasing to the eyes and ears as to the mouth? Which foods reflect a harmony with nature? In the preparation of which foods is preserving natural flavors important? The American and Japanese fast-food restaurants can be used as points of contrast to the three characteristics of Japanese foods given on Handout 3-2. Possible student responses are listed below:

- Aesthetically pleasing/use of art forms: *sushi, sukiyaki, shabu-shabu, kaiseki, soba.*
- Harmony with nature/colors, textures, and so on: *kaiseki, sushi.*
- Preserving natural flavors: *sushi, sukiyaki, shabu-shabu, tempura, yakitori, okonomiyaki.*

11. As a group, generate a list of items from the presentations that struck students as unusual. Possible responses are listed below:

- Eating raw fish.
- Slurping noodles.
- Serving small portions of chopped or sliced meat.
- People living behind restaurants.
- Diners sitting on the floor.
- Customers cooking their own food.
- Take-out noodles delivered on motorcycles.
- Diners flipping their own pancakes.
- Small size of restaurants.
- Beef as a luxury food.
- Feeding beer to cows.
- Gas burners built into tables.

12. Ask students to consider why the items on their list might be unusual to them but not to Japanese people. Refer to the opening paragraph in Handout 3-1 and ask students to again consider the premise about food and culture. Explain that many of the aspects they found unusual about Japanese foods do, in fact, reflect something about the Japanese culture and environment. Examples are given below:

- Japan is an island nation. Thus, fish is a staple food in the Japanese diet.
- Beef is a luxury food in Japan. Japan is a small, mountainous country. With little usable land, grazing cattle takes up too much space that could be used for more concentrated and productive vegetable cultivation.
- Japanese use small portions of meat, whether beef, pork, fish, or chicken. Cut-up slices of meat make the portions go further. Again, this reflects an economic fact of life in Japan: there is little space for food production in the country. Consequently, food is expensive and is stretched whenever possible.
- Japan is a very densely populated nation, and space is at a premium. Small restaurants, stand-up restaurants, and people living behind their restaurants reflect the careful use of space.

With further thought, students should realize that other findings they originally thought unusual represent more of a cultural continuum than a contrast:

- Home delivery of noodles via motorcycle is similar to pizza deliveries in their own communities.

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- Slurping hot noodles and blowing on noodles both involve using air to cool food.
- We do select ingredients to go on our pizzas; it could be even more fun to actually prepare our own pizza.

Follow-Up Activities:

1. Students can research major health problems and/or causes of death in Japan and the United States. Which, if any, are diet-related? Students should find that the Japanese suffer more from stroke than do Americans, based largely on greater intake of salt in the diet, dating back to the use of salt as a preservative for fish, vegetables, and so on; Americans suffer more from heart disease because their intake of cholesterol from meat and dairy products is much higher.

2. Using menus collected from Japanese restaurants, students can develop a list of basic ingredients in Japanese cooking. Students should find out where these ingredients come from—are they grown in Japan or imported from other countries? Students can create a map to illustrate where the foods on which Japan relies come from.

3. Students can visit local supermarkets to check the availability of Japanese foods in their community. They should use cookbooks to develop a list of 20-30 typical Japanese foods they can look for during their supermarket visits.

Resources:

Haydock, Yukiko and Robert. *Food in a Japanese Mood.* Tokyo: Kodansha International, 1984.

Nagasawa, Kimiko, and Camy Condon. *Eating Cheap in Japan.* Tokyo: Shufunotomo Co., Ltd., 1972.

Turkovich, Marilyn, and others. *Omiyage.* Wellesley, MA: World Eagle Press, 1990.

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JAPANESE FOODS: REFLECTIONS OF CULTURE

You Are What You Eat

You really cannot know a culture without knowing something about what the people of that culture eat. What you eat is a part of your culture. Popular foods often reflect the geographic environment of a country or region. Foods can also tell something about the spirit and traditions of a country.

The purpose of this lesson is to "unlock" some of the cultural barriers we may have about Japanese food. By looking at food, we can learn about Japanese culture and understand more about the Japanese people.

Dining Out in Japan

One aspect of everyday life common to many people in the United States and Japan is dining out. The Tokyo-Yokohama metropolitan area has a resident population of more than 26 million people. Tokyo alone has more than 45,000 restaurants. In some districts in Japan's largest cities (Tokyo, Osaka, Nagoya), it is not unusual to find as many as 10 restaurants on a single block.

How does one select a restaurant given all these choices? One important consideration is the food specialty. Within the general category of Japanese cooking and food preparation are as many as 18 major types of Japanese specialty restaurants. Food preparation and cooking techniques in these restaurants have been refined and perfected. The ingredients used in Japanese foods are also distinctive to particular specialty restaurants. As in the United States, regional variations in ingredients and preparation can also be found throughout the country. Whereas in the United States a particular cuisine may be identified by country or ethnic origin, in Japan each style of preparing foods has a specialty restaurant unto itself.

Different groups of customers dine at certain types of restaurants in Japan; among these groups are businessmen, young people, families, and those who prefer more formal and traditional Japanese meals when dining out. The prices of foods vary considerably.

Restaurant Customs

Several items and customs reflect the traditions of restaurant hospitality in Japan. First, many restaurants and snack shops feature a white, painted pottery cat in the window. The cat, with one paw raised in welcome, is called *Maneki-Neko*, or "beckoning cat." According to tradition, the cat's raised paw welcomes visitors, so it is considered good luck for restaurant owners.

The traditional sign of welcome to a restaurant in Japan is the *noren*, a dark blue split curtain with white Japanese characters, hung in the doorway. If the *noren* is hung out over the doorway, the restaurant is open for business; if tucked inside, the restaurant is closed.

In Japan, chopsticks, or *hashi*, are the standard eating utensils. Chopsticks are well-suited to the bite-sized pieces of meat and vegetable typical of most Japanese dishes. Restaurant guests are usually given an *oshibori*, a dampened cloth used to cleanse the hands and face. It is also relaxing and refreshing—a nice way to begin the meal.

Japanese people begin their meal by saying *itadakimasu*. This expression is a very polite and general statement of thanks to all involved in the preparation of the food—from the farmer to the cook. *Itadakimasu* is used to show appreciation for being given food. When finished eating, the Japanese say, *Gochisosama deshita*. This polite expression of thanks is also directed generally at all those involved in food preparation. It is simply translated as "Thank you; I have eaten well."

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THE SPECIAL CHARACTER OF JAPANESE FOODS

Besides being healthy and nutritious, many Japanese foods have a distinctive character that is different from foods eaten in many other countries. This is particularly true of traditional cooking. The characteristics listed below represent the standards of good Japanese cooking and meal presentation. The master chef of a particular Japanese food has refined and perfected a particular style and is accorded much respect by his patrons. In this way, he is as much an artist as a tea ceremony master, a calligraphy teacher, a *kendo* (martial art) expert, or a *kabuki* (traditional drama) performer.

1. The presentation of Japanese meals should be **aesthetically pleasing**. Foods are arranged so that color, texture, and shape complement one another. A number of writers have said that Japanese foods are prepared for the eyes and ears as much as for the nose, mouth, and stomach. In serving many foods, even the choice of plates and bowls becomes an important part of the meal.

2. Food preparation and presentation is an art form. Like so many other traditional art forms in Japanese culture, a deliberate effort to represent **harmony with nature** and the current season is very important.

3. The **natural flavor** of the foods must be preserved and enhanced. The freshest ingredients are selected and are cooked for only a short period of time (in some cases, not cooked at all). Very few spices are used.

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JAPANESE SPECIALTY RESTAURANTS

Description 1: *Sushi* Shops

Sushi is one of the most popular foods in Japan. In Tokyo alone there are probably 10,000-15,000 *sushi* shops. *Sushi* is somewhat expensive because it must be made with the very freshest fish possible and takes great skill to create.

Sushi is prepared by pressing fresh fish into cold rice mounds that have been seasoned with vinegar and sugar. The Japanese characters for *sushi* mean "vinegared rice." The most popular kind of *sushi* in Japan is *nigiri-zushi*, a rather large bite-size mound of rice topped with a slice of fresh fish and a bit of *wasabi* (Japanese horseradish).

A typical *sushi* restaurant or "sushi-ya" has a long wooden counter where customers sit and converse with the chef. They select ingredients from a refrigerated glass case where filets of fish and a variety of shellfish and seaweed are displayed.

The expertise of the professional *sushi* chef is much respected by his customers. He knows, for example, the correct season for certain fish. Like fruit, fish must be taken at the right time of year. As an apprentice (a training status that can last as long as six years), he learned how to create rice perfect in texture and taste. He knows that the *wasabi* must be freshly grated and the fish must be at its freshest—ideally the final cuts should be made just before the *sushi* is assembled.

Almost half of a *sushi* shop's business can be comprised of take-out orders. The customer phones the shop and usually orders a *noriawase* (a pre-determined selection of various *sushi*). In a short time, a boy on a bicycle or motorcycle delivers the order in lacquer trays or boxes, which the customer will return later.

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Description 2: *Sukiyaki* and *Shabu-Shabu* Restaurants

These restaurants developed from the Western custom of eating meat. Because beef is expensive in Japan, *sukiyaki* and *shabu-shabu* are luxury dishes.

Sukiyaki is cooked at a table equipped with a gas burner. The meal begins with an artistic display of the ingredients: thinly sliced marbled beef and delicately cut vegetables perfectly arranged on a large platter. Typical vegetables used in *sukiyaki* are scallions, mushrooms, *tofu*, and bamboo shoots. Portions of beef and vegetables are then placed in a shallow pan full of a broth made of soy sauce and *sake* (Japanese rice wine). The items cook and simmer in the pan for several minutes. Each diner is given a raw egg to break into his/her bowl to use as a dressing for the hot meat and vegetables.

Sometimes referred to as Japanese fondue, *shabu-shabu* is similar to *sukiyaki*. A copper or brass pot with a chimney is placed in the center of the table. A diner uses chopsticks to dunk paper-thin beef and delicately prepared vegetables into the pot for a few seconds. Then the diner dips the beef or vegetables into a sesame sauce just before eating. Flat noodles boiled in the remaining broth or the broth itself (drunk as soup) are usually the last course of a *shabu-shabu* meal.

In finer restaurants where *sukiyaki* and *shabu-shabu* are served, world-famous *Kobe* beef is prepared. The special beef is produced from cattle that are massaged daily and fed a diet of beer. Through a special procedure, they are even protected from mosquitoes.

The atmosphere at *sukiyaki* and *shabu-shabu* restaurants is quiet and somewhat formal. Yet one can distinguish the sounds and smells of bubbling broths. Indeed, the name *shabu-shabu* reflects the sound of swishing meat in the broth.

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Description 3: *Kaiseki-Ryori*

Kaiseki restaurants set the artistic standard for Japanese cooking. *Kaiseki* is a traditional cuisine that is very much connected to religion, seasons, and nature.

Centuries ago, a small minimal meal developed from the tea ceremony, emphasizing the theme of gathering together. For the past five centuries, *kaiseki* chefs have passed down their knowledge of these traditional Japanese foods. A meal of *kaiseki-ryori* includes the season's finest offerings.

A *kaiseki* meal reflects the great importance accorded to harmony and nature in Japanese culture. In many ways, a *kaiseki* meal can be a communion with nature. In appearance, the food served at a full-course meal reflects the shapes found in nature. The art form of cutting, peeling, and "sculpting" foods that *kaiseki* chefs have perfected is called *mukimono*. The contrasting elements of color, flavor, and texture are all reflected in the presentation of foods. All courses are served on handcrafted pottery and ceramics of various shapes and textures, each carefully chosen to represent the spirit of the current season in Japan. Thick, heavy dishes are chosen for winter; light, thin pottery for summer.

When a diner orders a full-course meal, he or she is sure to get the best seasonal food available in Japan. The main service begins with *gohan* (rice), the symbol of life, and clear *miso* (bean paste) soup. *Sashimi* (slices of raw fish) and a clear broth with herb associated with the season usually follow. The main entree, which might be charcoal-broiled fish, is served next. The closing service includes pickled vegetables to cleanse and refresh the mouth, and sweets or fruit to prepare the mouth for the bitter green tea that marks the end of the meal. As in the tea ceremony, green tea (*ocha*), a frothy liquid made from whipping powdered tea and water, is served in a bowl.

The atmosphere is tranquil at a *kaiseki-ryori*, even if the restaurant is hidden away between Tokyo skyscrapers. In some restaurants, a *koto* (traditional Japanese stringed instrument) is played for guests.

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Description 4: *Tempura* Shops

Tempura consists of chunks of fresh fish and vegetables lightly batter-coated and deep-fried. Typical *tempura* foods are shrimp, carrots, smelt, mushrooms, eggplant, and eel. To preserve the customer's appetite, the chef serves the smallest item first, gradually working up the the largest item.

Customers at *tempura* shops usually sit at a counter and talk with the chef as he fries each item. Food is ordered item by item from the menu, which is posted on the wall.

The chef deep-fries the items in hot oil. When cooked, each individual item is placed in front of the customer on a sheet of white rice paper. The customer dips each piece of *tempura* in a dressing called *tentsuyu*, a mixture of soup, sweet sake, soy sauce, grated radish, and ginger.

The expertise of *tempura* chefs is well known in Japan. It has been said that the best chefs can accurately measure the temperature of the boiling oil by feeling the pressure it exerts on a chopstick. Some can even fry ice cream.

Tempura restaurants usually have a slatted sliding door. Many also also have a fish pool and a small Japanese garden.

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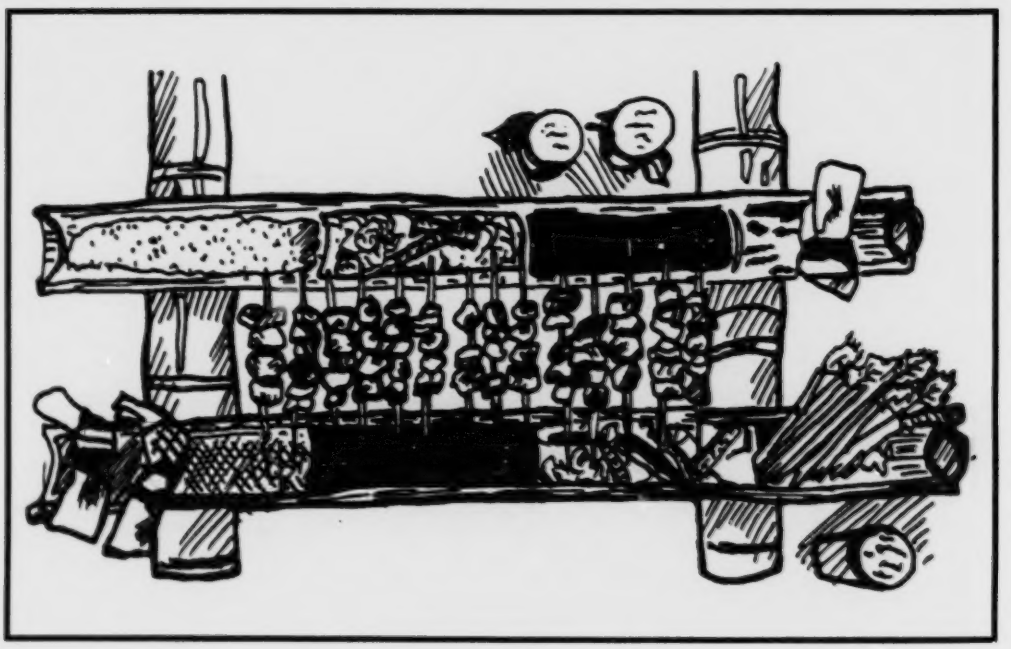
Description 5: *Yakitori* Shops

Yakitori is one of the most popular and well-known snack foods in Japan. It consists of several chicken cubes, mushrooms, leeks, or sweet peppers grilled on a bamboo skewer over charcoal. Good *yakitori* is crisp on the outside and tender on the inside. *Yakitori* reflects the popularity of grilling in Japan. The Japanese believe that such open-flame cooking preserves the natural flavor of foods.

Customers order *yakitori* by pointing to a display of all possibilities in front of the charcoal grill. The chef usually dips the skewer of meat and vegetables into a sweet soy sauce three times before serving it to the customer.

Most *yakitori* shops, or *yakitori-ya*, which advertise by hanging a large red paper lantern outside, are quite small. Some only have a counter; others are stand-up or take-out shops. Still others can be as small as cubicles, with seating for five or six people, leaving other customers to sit on crates outside the restaurant.

Yakitori shops cater to the after-work crowd. In the evenings they fill up with Japanese "salarymen" (white-collar workers) stopping off for a snack before going home. A *yakitori* shop is a place where friends gather. *Yakitori* is also popular at baseball games.



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Description 6: *Soba* and *Udon* Shops

Soba are long brownish noodles made from buckwheat flour. *Soba* are generally served in two styles: *sake-soba* is served in a bowl of broth and condiments; *mori-soba*, the most popular cold *soba*, is served on a bamboo rack in a lacquered box and then dunked in a cold broth with onions and Japanese horseradish.

Udon are thick wheat noodles that are long and wide. *Udon* is usually served in a large bowl of hot broth. Other ingredients—meat slices, shrimp, vegetable pieces—are artistically arranged on top of the noodles and broth. *Soba* and *udon* taste different in every restaurant, since the owners all develop their own special techniques and recipes.

The Japanese slurp their noodles as they eat. With the hot versions of *soba* and *udon*, people cool their noodles with a loud sucking sound as they take in air. It is considered impolite to cool food by blowing on it. The hot soup that remains after the noodles are eaten can then be drunk directly from the bowl.

Soba-ya and *Udon-ya* (restaurants) are small restaurants specializing in noodle dishes. Most of these shops have a display of plastic food in the front window showing all the selections available to customers. Food in these shops is inexpensive; hence, they are very popular at lunch time. Many of these shops are family-run businesses that have been continued through several generations. Often, families live behind the noodle shop. Near stations there are many stand-up noodle stalls for people in need of a quick lunch. Most noodle shops also offer take-out food, using delivery bicycles and motorbikes equipped with unique springing hangers that keep the noodles from sloshing around and spilling.

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Description 7: *Okonomiyaki* Restaurants

Sometimes referred to as "do-it-yourself pizza," *okonomiyaki* resembles a large pancake more than a pizza. A thin griddle cake containing meat and seafood, this dish originated in Osaka after World War II.

The interaction of diners in cooking the *okonomiyaki* makes this kind of meal an enjoyable, social affair. Perhaps that is why *okonomiyaki* restaurants are especially popular among young people. These restaurants usually have a long counter with a gas hot plate or griddle. Individual tables that can seat from four to six people are furnished with gas hot plates, either built into or placed in the middle of the table.

Customers select main ingredients from the menu posted on the wall. Typical main ingredients include: *tofu* (bean curd), beef, clams, oysters, ham, pork, noodles, shrimp, and squid. If shrimp is chosen, the waitress brings a bowl filled with all the ingredients to prepare an *ebi* (Japanese for shrimp) *okonomiyaki*: batter, cabbage, onions, ginger, shrimp, and a raw egg. The waitress turns on the gas griddle and prepares the surface with oil.

Next, the diners mix the ingredients in the bowl and pour the contents on the hot griddle to cook. Spatulas are provided to press the batter flat. Large brushes are used to "paint" sauces on the cooking pancake. Just before the *okonomiyaki* is done cooking on one side, fish shavings (*katsui*) and seaweed flakes (*aonori*) are sprinkled on the pancake. Then it is ready to be flipped, sometimes with great flair, using two spatulas.

When the *okonomiyaki* is finished cooking, the waitress turns off the gas. The *okonomiyaki* is then cut into sections by the diners. *Okonomiyaki* is also sold by street vendors.

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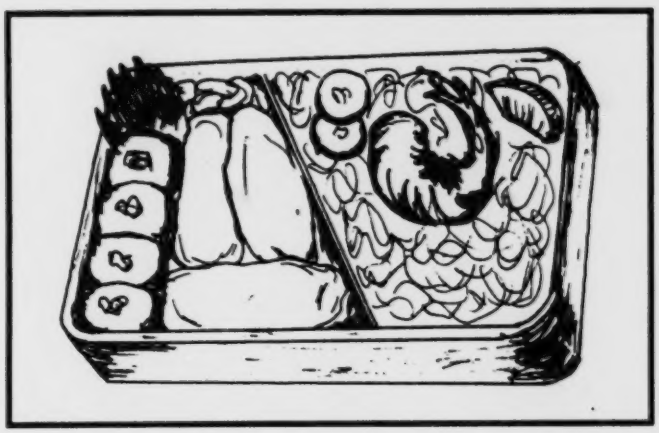
Description 8: Fast-Food Restaurants: American and Japanese

Years ago, lunch in Japan might have involved walking home for fish and rice or buying a *bento*, a box lunch consisting of rice wrapped in seaweed, smoked fish, and pickled vegetables. This was before the American fast-food industry was adopted and adapted by Japan.

To promote American fast foods, advertising and marketing campaigns were developed inviting the Japanese people to experience a "cultural adventure" with the West. The campaigns must have worked because today Japanese people are waiting in lines for hamburgers, fried chicken, doughnuts, pizza, hot dogs, and pancakes. Kentucky Fried Chicken came to Japan in 1970 and today has approximately 1,000 outlets throughout the country. In 1971 the first McDonald's restaurant opened in Tokyo's famous Ginza district. As of 1992, there are over 860 McDonald's outlets throughout Japan. Shakey's Pizza, Mr. Donut, and several other American fast-food chains have also come to Japan with much success.

The Japanese have also developed their own fast food industry. First Kitchen, Lotteria, and Love are well-known fast-food restaurants that serve hamburgers and fries, as well as the more traditional rice, fish, and noodles.



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4. JAPANESE HISTORY IN A GLOBAL PERSPECTIVE

Introduction:

This activity enables teachers to integrate historical information about Japan into the required social studies curriculum of intermediate and middle-school grades: state history, U.S. history, and world cultures/world history. In this activity, students compare historical events and developments in Japan with events and developments in their country or Europe.

Objectives: At the conclusion of this activity, students will be able to:

1. Create accurate timelines comparing U.S. or European history with Japanese history for the years 500-1950, or any period within this time span.

2. Research and report on a particular aspect of a culture.

3. Appreciate themes and events common across cultures as well as those unique to a specific culture.

4. Describe ways in which different regions or countries of the world have interacted over time.

Grade Level: 4-8

Teaching Time: 2 class periods

Materials: Copies of Handout 4-1 (U.S.) or 4-2 (European) for all students; copies of Handout 4-3 for all students; butcher paper for two timelines (length of classroom wall); markers or crayons

Advance Preparation: Arrange with the school media specialist for one day of library research time.

Procedure:

1. Begin the lesson by summarizing what the class has learned about the current area of study, specifically U.S. or European history. Point out that it is easy to forget that other countries and cultures were developing in the rest of the world at the same time that important events were occurring in the area under study.

2. Introduce the idea of a timeline as a tool for studying a certain period of time or for comparing events in two places at the same time. Focus on the particular time period under study or on an overview of history from earliest times to the mid-20th century. Elicit discussion from the students about events they are aware of during these years in their current area of study using such questions as:

- Do you think similar events were happening in other parts of the world? Why or why not?
- Do you think some areas of the world were more or less technologically advanced than others? Why or why not?

Activity developed by Sally Stoker and Marcee Kutner.

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3. Explain to students that they are going to test their hypotheses about developments around the world by learning about and then comparing what was going on in Japan during the period of time they have been studying in U.S. or European history.

4. Have students draw blank timelines on butcher paper and hang them on the wall. Timelines should be divided into 100-year blocks from 500 to 1950 AD (or any specific time block of your choice) and should be placed one under the other to make comparison easier.

5. Using texts or other classroom resources, have the class fill in the timeline for the country or area under study (the United States or Europe), including all important events, discoveries, and developments that have been covered in class during the unit. Sample timelines for the United States and Europe are provided in Handouts 4-1 and 4-2.

6. Next, distribute the Japanese history timeline, Handout 4-3, and allow students time to look over the events listed. Individually or in pairs, have students pick particular timeline items they would like to research.

7. Students should then spend one class period conducting research in the library to find enough information with which to describe their events on the timeline. They may choose to convey information they have obtained through pictures, drawings, or written paragraphs. Additional class or homework time may be needed to complete presentations and to attach each presentation to the Japanese history timeline.

8. After the timeline has been completed, lead the class in discussion of the similarities and differences in events in the two focus regions. Compare timing, themes, trends, and so on. Some sample questions for a discussion of timelines on U.S. and Japanese history are:

- Did each culture have an organized religion? Compare them.
- When, if ever, did the two countries share a similar form of government?
- When did the two countries first interact? What prolonged the interaction?
- When did interaction between the two countries seem to increase? How can students account for this?
- Is there evidence that events or conditions spread from one country to another? Explain.

9. As a debriefing exercise, discuss the value of having diverse cultures in the world. What would the world be like today if all cultures had developed simultaneously?

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U.S. HISTORY TIMELINE

150-900	Early Indian civilizations, including Mayan Empire in Central America
1492	Columbus's voyage to America
1607	First permanent English settlement in America founded at Jamestown
1619	House of Burgesses established in Virginia
1620	Massachusetts Bay Colony founded
1619-1730	Founding and development of original 13 colonies
1776-1781	Declaration of Independence; Revolutionary War
1787	Constitution of the United States written
1787-1848	Expansion of United States from Atlantic to Pacific
1846-48	Mexican-American War
1849	California Gold Rush
1853	Trade with Japan opened by Commodore Perry
1860-65	Civil War
1850-1900	Industrialization and urbanization in United States; immigration to United States by Europeans and Asians, including Japanese
1880s	Asian immigration stopped by U.S. law
1898	Spanish-American War; U.S. colonization in Asia
1914-1918	World War I; U.S. enters in 1917, becomes world power
1924	Passage of immigration law restricting Japanese immigration to United States and denying immigrants full citizenship
1929-39	Economic depression in the United States
1941	United States entry into World War II following Japanese bombing of Pearl Harbor
1945	Atomic bombing of Hiroshima and Nagasaki by United States, end of World War II
1945-1951	U.S. occupation of Japan

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EUROPEAN HISTORY TIMELINE

200-400	Rise of Christianity
449	Angles, Saxons, and Jutes conquer Britain
542	Europe ravaged by bubonic plague
751	Spread of paper-making from China to Europe
774	Charlemagne's conquest of Italy
793	Start of Viking raids
800	Charlemagne crowned emperor in Rome; beginning of new Western (later Holy Roman) empire
900	Start of feudalism in Europe
1066	Norman conquest of England
1095-1291	Crusades
1350	Start of Renaissance
1455	Gutenberg Bible printed
1492	Columbus's voyage to America
1498	India reached by Vasco da Gama
1500-1600	New World claimed by European countries
1588	Spanish Armada defeated by English
1470-1700	Scientific Revolution
1688	Glorious Revolution in England
1750	Beginning of Industrial Revolution
1789	French Revolution
1804	Napoleon crowned Emperor of France
1848	Revolutions in France, Austrian Empire, Italy, Germany
1869	Opening of Suez Canal
1870	Franco-Prussian War and beginning of Age of Imperialism
1914	Start of World War I in Europe
1919	Treaty of Versailles

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1929	World economic depression
1933	Hitler's rise to power
1939	Start of World War II in Europe
1945	World War II ends in Europe
1947	Marshall Plan
1955	Warsaw Pact/Cold War

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JAPANESE HISTORY TIMELINE

200-500	Early Japanese clay artwork—earthenware figures, called *haniwa*
500	First written literature in Japan
607	Buddhist religion introduced into Japan from Korea
645	Features of Chinese government adopted by Japan; central government controlled by an emperor
700	Buddhist temples built in Nara
794	Japanese capital city moved from Nara to Kyoto
900	First university founded at Kyoto
930	Civil war
1020	Japan's great early novel, *Tale of Genji*, completed
1185-1300	Great estates became powerful; lords of estates hired bands of warriors; called *samurai*, to protect their lands; *shogun* as leaders
1542	Portuguese traders opened trade with Japan
1603	Tokugawa Ieyasu unified Japan; named *shogun*
1614	All Europeans expelled from Japan (except Dutch traders in Nagasaki)
1700s	Development of urban Japan; rise of puppet plays, *kabuki*, floating world block prints
1853	Commodore Perry's arrival in Japan to open trade with United States
1868	Meiji Restoration; emperor restored as leader of Japan. End of feudalism. Start of modernization
1889	Constitutional monarchy—emperor with absolute power
1894	Conquest of Korea
1904	Japanese victory in Russo-Japanese War; Japan a world power
1930	World depression hits Japan
1937	China invaded by Japan
1941	Pearl Harbor bombed by Japan; entry of Japan into World War II
1945	Atomic bombings of Hiroshima and Nagasaki, end of World War II
1945-51	U.S./Allied Forces occupy Japan

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5. SCHOOL RULES AROUND THE WORLD: JAPAN, CHINA, AND THE UNITED STATES

Introduction:

School is a common experience for young people all around the world. One of the important goals of schooling is to teach children the values and social norms of their culture and nation. In this activity, students examine rules from schools in two countries—Japan and China. They then compare those sets of rules to the rules established in their own classroom or school. In so doing, students identify some social and educational practices, values, and ideals shared around the world. They also analyze how rules can reflect cultural and national differences.

Objectives: At the conclusion of this activity, students will be able to:

1. Discuss the purpose of school rules in the functioning of the school and in the education of children.

2. Identify commonalities and differences in the rules that govern classrooms in three different countries, including the United States.

3. Appreciate values, expectations, and customs shared across cultures while respecting national and cultural differences.

Grade Level: 4-6

Time Required: 1-2 class periods

Materials and Preparation: Enough copies of Handout 5-1 and 5-2 for one-half of the class to get each handout; copies of your classroom or school rules if they exist in written form

Procedure:

1. Write the following statement on the chalkboard: "No talking while the teacher is talking." (You may substitute for this rule any other explicit or understood rule important in your own classroom.) Ask students what this statement represents. (A rule) What is a rule? What do students think are the reasons for establishing a rule such as this classroom rule, family rules, or local or national laws? Lead students toward an understanding that rules help people who live, play, or work together get along. Rules provide guidelines for how people should behave, what they can or cannot do, and so on.

2. Ask the class to give other examples of rules that they follow in your class or in the school building. How do they know what the rules are? Are some rules written down for all students to see? Are some rules spoken? Understood?

3. Once the definition and purpose of rules have been established, ask students what rules can show about the group of people that makes them and follows them. Refer to the rule written on the chalkboard. Based on this rule, what is important in your classroom? (No talking rule—courtesy, respect for the teacher, respect for authority, importance of learning)

Activity developed by Lynn Parisi.

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4. Explain that students will work in small groups to examine school or classroom rules from two different countries—Japan and China. Each handout presents an actual example of rules in a particular country. However, students should be cautioned that, just as in the United States, school rules may vary from place to place within a country and that they are looking at just one example.

5. Divide the class into two working groups and distribute one of the two school rules sheets (Handout 5-1 or 5-2) to each group. After reading through the set of rules from their assigned country, each group should divide their list of rules into two categories: those rules that are similar to rules they have or would expect to see (follow) in their own school or classroom, and those rules that would seem strange or out of place in their school.

6. Call the class back together. Allow each group to report on its findings. List responses on the board under two headings: similar rules, dissimilar rules.

7. When all groups have reported, turn students' attention to the list of similar rules. What does each rule indicate about the people or society who made it and follow it? What is important to people who make and follow such a rule? Based on student responses, what common values, beliefs, practices, or customs seem to exist across these nations and cultures? Are students surprised by these similarities? Do students think such things would be important no matter what country a person lived in? Why or why not?

8. Turn to the rules students felt to be dissimilar to U.S. school rules. Discuss why each rule seems strange to the students. Would some of these rules be difficult to enforce in your classroom? In many U.S. schools? Why? What do these rules say about the people or society that made them—that is, what things are important to them? Ask students to formulate hypotheses concerning differences between the United States and these two other nations based on school rules.

Follow-Up Activity:

As an extension activity, select one set of school rules from the two national examples and have students simulate these rules in their own classroom for a day or week. Have students discuss or write a composition explaining what it felt like to follow the school rules of another country.

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CLASSROOM RULES IN A JAPANESE SCHOOL

1. Remove your shoes as you enter the school. Place your shoes in your own cubby-hole in the front hallway and put on school slippers.

2. When the teacher first enters the classroom, rise and bow to the teacher. Greet the teacher altogether, saying *ohayo sensei* (good morning, teacher).

3. Come to school prepared with pencils, erasers, pens, paper, and textbooks.

4. Raise your hand to answer questions. When called upon, stand before answering.

5. Be quiet during class time.

6. At the end of the day, help clean your classroom, school halls, and schoolyard. All trash must be picked up, the floors and yard swept, and chairs stacked before students may leave the school.

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CLASSROOM RULES IN A CHINESE SCHOOL

1. Do not be late to class. Do not miss school.
2. Be cooperative. Show group spirit. Work together with your classmates.
3. Respect your teachers.
4. Listen carefully in class.
5. Be courteous at all times. Do not fight.
6. Protect school property.
7. Do all homework carefully.
8. Participate in extracurricular activities.
9. Obey school rules.
10. Do not do anything harmful to your country.

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6. HIGH SCHOOL LIFE: A CASE STUDY

Introduction:

In this activity, students explore the social and cultural context of education by examining the structure of high schools and the daily lives of high school students in Japan and the United States. The lesson is designed to be used with the video program *Suburban Tokyo High School Students.*

Objectives: At the conclusion of this activity, student will be able to:

1. Compare and contrast the structure, organization, and goals of Japanese and U.S. high schools.

2. Predict how one's own life as a U.S. high school student would be different if one were to become a Japanese high school student.

Grade Level: 7-12

Teaching Time: 1-2 class periods

Materials: The video program *Suburban Tokyo High School Students* (available from The Asia Society, 725 Park Avenue, New York, NY 10021; $22.95); VCR and monitor; copies of Handout 6-1 for all students

Procedure:

1. Begin the lesson by asking how many students have seen the TV show *Star Trek.* Do students remember what it means to "beam" someone somewhere? Explain that in today's lesson, the class will be "beamed" to a Japanese high school. The question students will consider is how their lives would differ as students at a Japanese high school.

2. Continue the discussion with a statement like this, "Before I show you anything, it is important to get your minds active. Let's think ahead right now about what the Japanese high school may be like. Don't worry about inaccurate perceptions now. The idea is to elicit some of the ideas in your minds so that you can play those ideas against what you will soon see and hear. For that purpose having ideas that are not accurate is better than having no ideas at all." At this point one of two tactics may be used:

(a) In pairs, have students discuss what they think the Japanese school would be like. Then, call on individual students to share their ideas with the whole class. Welcome all responses with no comments about their accuracy, indicating that the students will soon get a chance to check out their hunches.

OR

(b) Have students close their eyes and ask them to try to form visual images of the Japanese high school. Tell them not to worry about whether their images are accurate, because they can correct for errors later on. Such images are needed to get their minds in gear to play against what they will soon see and hear. Then, while their eyes are closed say things like:

Lesson developed by Warren Solomon, Social Studies Curriculum Consultant, Missouri Department of Elementary and Secondary Education.

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- Picture yourself going to school. How will you get there?
- You come to school. What does it look like?
- What do your classmates look like? How are they dressed?
- You go to your first class. What is it? What is it like? What other classes do you take?
- It is lunch time. Where will you eat? What will you eat?
- What class will you have after lunch?
- School has ended. What will you do after school? Will you take part in any extra-curricular activities offered by your school or other institutions?

Now, ask students to share their "hunch-answers" aloud through class discussion.

3. Ask students to take out a sheet of paper. Have half of the students write, "Like _____ [name of your school]" on the top of their sheet. Have the other half write, "Different from _____ [name of your school]" on the top of their sheet. The class will watch a video entitled *Suburban Tokyo High School Students.* As students observe the video, they are to take notes from the perspective of what is on top of their sheet of paper.

4. After viewing the video, discuss student findings by posing the following question: "If you were beamed to Japan and were to become a Japanese high school student, what would you find that would be similar to/different from being a student at our school."

5. Through further class discussion, have students reflect upon differences in the two schools that are cultural and differences that may be attributed to size, geographic location, or socioeconomic factors. For example, what characteristics of the Japanese school might be attributed to its being in a suburban rather than rural or urban setting? Following this consideration, what similarities and differences remain that students believe are culturally-based?

6. Have students develop written responses to the following question: "Imagine you are a Japanese student who is attending this U.S. high school as an exchange student. Describe your most difficult or challenging adjustments to this school."

7. After students have written responses, organize them into groups to share their ideas. Then, pass out Handout 6-1 explaining that these are direct quotations from students in one Missouri high school sociology class. Have students compare their own insights with those of the Missouri sociology students. Conclude with this question: "What do you regard as the most important idea you learned from today's lesson on the Japanese high school?"

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RESPONSES OF MISSOURI HIGH SCHOOL STUDENTS

"Imagine you are a Japanese student who is attending U.S. high school as an exchange student. What would seem different to you about U.S. high school?"

A. **Before lesson on Japan:** The difficulty of the classes (easier here); less seriousness about academics and other things; less respect for teachers and other students.
After lesson on Japan: More curriculum choices here; more emphasis on university and college studies here; freedom to dress as you wish; less emphasis on extra-curricular activities; no real homeroom system; studying less; junior high is less difficult here; no entrance exam for high school.

B. **Before:** No dress codes; shorter and easier days; blond and red hair.
After: Dress codes; make up; earrings; long blond and red hair; easy and short days; switching classes.

C. **Before:** Many people act as if they don't want to be here.
After: No uniforms; less discipline among students; less time spent studying or in extra-curricular activities.

D. **Before:** I think things here would be less strict; the people here have much more free time; I think the students here act as if they really don't care about their education.
After: They study a great deal more and education is much more stressed; they get to study less at their universities; their dress is regulated.

E. **Before:** Language; people; friends; teachers; size of the school; different things to do for fun.
After: They wouldn't have to wear a uniform; they could wear make up; high school wouldn't be as important; women do more things in the U.S.

F. **Before:** Lunch time: the food, the way it's served, places that we eat and what utensils are used. Classes: the length of time spent in each class and how class is conducted.
After: The time that is spent studying and the subjects that are taught; how they spend their spare time.

G. **Before:** Everyone can pick his/her own classes; not so much emphasis on math; sports is more important here; we goof off more; and we have more leisure time after school.
After: We don't study as much as them; our priorities are very different; we change classes and our respect for our teachers is not as great as theirs; women also have the same opportunities as men.

H. **Before:** The way we switch classes all of the time and the way we dress for school.
After: That we don't wear uniforms; we don't study as much; we sleep more; all of our classes are in a different room; it usually doesn't matter what high school we go to to get into a good college.

I. **Before:** Different dress, class/studies/lunch.
After: We wear make-up; also clothing different; the hours you go to school; lunch; the changing of classes.

J. **Before:** Relaxed atmosphere; freedom.
After: We have a lot more freedom; we don't study as hard in high school.

K. **Before:** The girls wear the same type of clothes as the boys do, they have many different personalities and looks.
After: This school doesn't give teachers respect like we do.

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L. **Before:** Students are less interested in school and learning.
After: People have much more of a choice of what they want to study and dress and look like; greater integration of students.

M. **Before:** U.S. High would probably be a joke because Japan seems to be stricter than U.S. High, where students can talk out and take things for granted; Japan students probably have to work harder.
After: The exchange student would probably feel very insecure about how everyone is dressed and different.

N. **Before:** Clothes; hours of school; transportation getting to school; amount of food for lunch; kinds of food; conversation subjects or topics.
After: Hours of school, recreation time; transportation to school; different clothes; lack of respect toward older people and teachers.

O. **Before:** Styles; the way people act.
After: The study habits.

P. **Before:** How education is not taken seriously; some of the language; the dress code; the personality of the students.
After: There would be less studying, less respect for teachers; language would be spoken different; there would be different classes for every student as well as different teachers; driving would start at 16; more activities and less studying.

Q. **Before:** The way people dress; the way people act; how they talk to teachers and friends; the classes that are offered; what they do in their spare time and how they study.
After: It would be so much harder to get used to. It would seem strange because of having to switch classes every hour and having so many classes.

R. **Before:** (I remember from last year) Discipline would be very lenient; school day would be short; subjects would be simple (except English); students are rude and undisciplined; school year very short; assignments are short; students are disrespectful; no dress code.
After: (I learned today) Most students grade 10 and up have cars, and many students have jobs; many students show no effort in high school.

S. **Before:** Speaking without permission; the lack of respect for teachers; more freedom; classes are not as hard; uniforms are not required; you have more choices about what classes you take.
After: They have a social life!!! And high school isn't as important. Tests are not taken as seriously.

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7. JUVENILE DELINQUENCY AND THE FAMILY COURT SYSTEM IN JAPAN

Introduction:

This activity focuses on the juvenile justice system in Japan. Through reading, discussion, case studies, and role plays, students explore how juvenile offenders are categorized and treated in Japan. The activity assumes some knowledge of juvenile justice in the United States and may be used to complement such a class unit. The activity may also be enhanced by using a community resource person knowledgeable about juvenile justice in the United States.

Objectives: At the conclusion of this activity, students will be able to:

1. Discuss key features of the juvenile justice system in Japan.

2. Analyze the philosophy and goals of juvenile justice in Japan.

3. Compare and contrast issues of juvenile delinquency and justice in Japan and the United States.

Grade Level: 6-12

Teaching Time: 1-2 class periods

Materials: Copies of Handouts 7-1, 7-2, and 7-3 for all students

Preparation: This lesson will be enhanced by inviting a juvenile justice professional from your community to participate as a classroom resource person. Strategies for incorporating a resource person into the lesson are provided in the **Procedure** section.

Procedure:

1. Assign the background reading on juvenile justice in Japan (Handout 7-1) as an in-class assignment or homework. When students have completed the reading, ask them to identify and discuss the key steps in the judicial process. Using the juvenile justice resource person as a discussant, consider with students similarities and differences in the way juvenile offenders are categorized in Japan and the United States. How does the philosophy of dealing with juvenile offenders compare? How do the powers of the various actors in the judicial systems compare?

2. Divide the class into pairs or small teams of students. Distribute Handout 7-2, assigning each group of students the task of analyzing the cases according to the questions provided on the handout.

3. Discuss each case in class. How far in the system did students think each case would go? Did groups agree or disagree, generally, on the settlement of the cases? To guide discussion, refer to the **Teacher Background Notes**.

4. To extend the activity, students may role play cases 1 and 5, as outlined on Handout 7-3.

5. Ask students to identify cases that might have been resolved differently in the United States. Ask the resource person to comment on probable solutions to such cases if they occurred in your

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Activity developed by Lynn Parisi.

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community. What differences in the two juvenile justice systems are indicated by these different resolutions? Ask students to hypothesize about what problems or unexpected situations a Japanese exchange student to the United States might encounter if he or she got in trouble with the law here.

Teacher Background Notes:

The cases presented on Handout 7-2 would likely be resolved as described below.

1. Lawbreaking Child. The repeat offender would be sent to family court. Because he is a repeat offender, the court would probably choose to conduct a hearing, to impress upon the youth and his family the seriousness of the crime. He would probably then be dismissed. The other youths, first offenders, might be severely scolded by the police, then released. If they were especially rowdy or resistant to the police lecture, the police might decide to call in their parents and the school authorities to discipline the youths.

2. Juvenile Offender. Police would probably give students the benefit of the doubt but escort them to the school and lecture them and their homeroom teacher and principal, whom they would consider to share responsibility for the students. The homeroom teacher would feel obliged to take on additional responsibilities of supervising and disciplining the students to make sure such behavior did not recur.

3. Juvenile Offender. Laws have been broken and property damaged. The students' case would be turned over to the district prosecutor, who would investigate the charges and turn his findings over to the family court. The family court would conduct interviews and investigate family and personal history. Depending on findings, the court would dismiss the case before or after a hearing.

4. Juvenile Offender. Although the youths would be classified as youthful offenders, the police would probably choose not to pursue the case. The young men would be lectured sternly about the dangers to them and others of such behavior, then let go. Again, if the young men were resistant or hostile, police would choose to involve their parents and the school authorities.

5. Pre-offense Juvenile Offender. Police would turn the case over to the district court prosecutor and the family court. Because of the repeated nature of the alleged crimes, the youth would be interviewed and tested. Extensive information on his family would be gathered. Depending on findings from this investigation, the youth might be dismissed following a hearing, which would include his family, or he might be placed on conditional probation for six months.

6. Police would probably consider this a minor offense of a very young person. Police would probably lecture the boy, escort him home, and talk to his parents about the problem. Police would also lecture the parents on the seriousness of such a trend if it continued and emphasize their duty to discipline their child.

7. Again, this is a minor offense. Police would lecture the youths on the importance of their studies, the reflection of such behavior on their families, and so on. If the youths appeared apologetic, police would let them go. If police met resistance, they might talk to parents and school authorities.

Resources:

Ames, Walter. *Police and Community in Japan.* Berkeley: University of California Press, 1981.

Bayley, David. *Forces of Order.* Berkeley: University of California Press, 1976.

Terrill, Richard. *World Criminal Justice Systems*, 2nd ed. Cincinnati: Anderson Publishing Company, 1992. See "Chapter 4: Japan."

Yanagimoto, Masaharu. "The Juvenile Delinquent in Japan," *The British Journal of Criminology*, 13, no. 2 (April 1973), pp. 170-177.

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JAPAN: JUVENILE DELINQUENCY AND THE FAMILY COURT SYSTEM

Juvenile Crime in Japan

The Japanese are proud of their low crime rate, which has decreased steadily since the end of World War II. However, although the overall crime rate in Japan has been decreasing, crimes by juveniles, age 14-19, have been rising slightly since 1972. Although the rate is still low—about 11.8 juvenile arrests for every 1,000 juveniles as of 1975—the trend is still of concern to the Japanese. The majority of serious crimes committed by juveniles are thefts—usually motorcycle, bicycle, automobile, and shoplifting. These crimes are characterized as "crimes for enjoyment"—thrill seeking or impulse crimes—rather than "atrocious" crimes such as murder, robbery, arson, or sex crimes. Police investigations of these crimes have shown that the majority are committed by youths who seem to have normal personalities and come from homes that are average or above average financially.

The Juvenile Justice System

In Japan, the term juvenile refers to anyone under the age of 20. The Japanese have a special system to deal with juveniles in trouble with the law. The philosophy, purpose, and process of the juvenile justice system is set forth in the Juvenile Law of 1948 and the family court system.

The juvenile justice system emphasizes the *protection, education,* and *rehabilitation* of young offenders. According to the Juvenile Law of 1948, the purpose of the juvenile justice system is to further the sound upbringing of juveniles, carry out protective dispositions relating to the character correction and environmental adjustment of delinquent juveniles, and take special measures with respect to the criminal cases of juveniles and adults who are harmful to the welfare of juveniles.

The Juvenile Law of 1948 also created three categories of juvenile delinquents:

- *Pre-offense juvenile*: A young person who is susceptible to committing criminal acts because of poor family environment or other factors.
- *Juvenile offender*: A person between the ages of 14-20 who has committed a criminal offense.
- *Lawbreaking child*: A person under the age of 14 who has committed a criminal offense.

The Japanese government has established an independent national court system for the exclusive purpose of handling juvenile and family matters. It is called the family court. Proceedings of this court system are less formal and more flexible than the national district court system, which handles all adult crimes. In keeping with the philosophy expressed in the Juvenile Law, the family court is more concerned with identifying appropriate treatment for offending juveniles than in following a strict process to determine guilt. Family court proceedings are called hearings rather than trials. These hearings are closed to the public, and no media coverage is allowed.

The Judicial Process for Juvenile Delinquents

The judicial process for juvenile delinquents may involve as many as three steps or as few as one step, depending on the severity of the crime and the category of the offender. The main participants in the judicial process include the police, the prosecutor, and family court professionals, including probation officers and a judge. While disposition of the problem through the juvenile justice system revolves primarily around the offender, his family and school may also play a key role in the case.

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Step 1: The Police. The police represent the first interaction between the legal/judicial system and the child. Every police station in Japan has a specially-trained juvenile unit, which usually consists of several male police officers and several female civilians, called "mama police." The focus of the juvenile unit is not detecting crime but preventing it and deterring delinquency. The method employed by the juvenile unit is called "street guidance"—vigilant patrolling of shopping malls, parks, train stations, or other places where young people gather.

The juvenile units of the police take different courses of action depending on the seriousness of the behavior involved. For minor misbehavior, the police can warn and advise the juvenile and send him or her on his or her way, or they can notify parents, teachers, and school administration, issuing them recommendations for disciplining and correcting the behavior of the child. Family and school are the primary groups to which the youth belongs, and thus are considered to shoulder major responsibility for disciplining and correcting the behavior of the child.

For significant juvenile cases, the police are allowed, by law, 72 hours to investigate. When they have collected the necessary information, they proceed according to the category of the offender.

- *A pre-offense juvenile* may be dismissed to the responsibility of his or her parent or teacher; he or she may be sent to a child guidance center (e.g., social services—temporary shelter, foster care) However, most pre-offense juvenile cases are sent directly to family court even though the individuals have not actually committed any offense.
- *Lawbreaking children* cases are sent directly to family court; police have no discretionary power in the disposition of such cases.
- *Juvenile offender* cases are referred to the district court prosecutor.

Step 2: The Prosecutor. The district court prosecutor has a very limited role in the juvenile justice process. His responsibility and authority are limited to conducting a second investigation to determine if charges are warranted. The prosecutor must then turn the case over to the family court. The prosecutor has no discretionary power in the disposition of juvenile cases.

Step 3: Family Court. The main actors in the family court are probation officers, who conduct a full investigation of the case, and the judge, who determines the final disposition of the case. Probation officers are trained in the social and behavioral sciences. They administer psychological and aptitude tests to the juvenile; interview the offender and his or her family; and investigate family, social, educational, employment, and criminal history. The probation officer prepares an extensive personal, family, and social profile that the judge will use in determining the disposition of the case.

The family court judge has broad discretionary authority in determining how a case is disposed. The judge has nine options:

- *Dismissal without a hearing.* This unofficial treatment reflects the court's desire to avoid labeling a child as delinquent, if at all possible. It also reflects the juvenile justice system's emphasis on the positive influence and critical responsibility of primary groups to which a child belongs—family and school—in rehabilitation. About one-half of all juvenile justice cases are resolved in this manner.
- *Dismissal following a hearing.* This course of action reflects much the same reasoning as the more informal dismissal without a hearing. A hearing may be conducted to make an impression on the youth and his or her family and to provide more opportunity to counsel the individual involved. About one-third of all cases that reach the family court are resolved in this way.
- *Conditional probation.* The youth is placed in the custody of a court probation officer so that he or she can be studied more carefully. A final decision on the case is made after carefully observing the youth over a period of six months or a year.

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- *Probation.* The youth is assigned a probation officer who serves as a role model. About 6 to 9 percent of the cases are resolved in this manner.
- *Remand to a child guidance center.* In this case, the youth and his or her parents must go for counseling and therapy by doctors, psychiatrists, and/or social workers at one of the nationally-run child guidance centers.
- *Commitment to a child education and training home.* This course of action is generally used for children under the age of 18 who have been neglected. Commitment length is usually not set, but juveniles are generally released after they have completed junior high school.
- *Commitment to juvenile training schools.* The purpose of juvenile training schools is rehabilitation, combined with academic education and vocational education. There are categories of juvenile training schools for different age brackets of offenders—primary, middle, and advanced—and one category—medical juvenile training schools—for delinquents who also have mental or physical handicaps. About 3 percent of all juvenile cases are resolved in this way.
- *Commitment to juvenile prison.* Juvenile prisons emphasize a work regimen combined with academic or vocational training.
- *Referral for prosecution in district court.* Offenders over the age of 16 who have committed offenses punishable by death or imprisonment are referred to the prosecutor and the district court for trial as adults.

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CASES IN JUVENILE DELINQUENCY AND THE FAMILY COURT SYSTEM

Each case below describes a situation in which a Japanese juvenile has gotten in trouble with the law. For each situation, decide

- What category of juvenile delinquency the youth(s) would fall under.
- How far the case would go in the judicial system—to the police, the prosecutor, or the family court.
- How the case would be decided or settled.
- Why the case would be settled in that way.

1. In Japan, public vending machines sell everything from cigarettes and soft drinks to beer, sake, and adult magazines. A small group of seventh-grade students are caught by police buying beer from one of the many vending machines around the local train station. The students are too young to legally buy beer. The police recognize one of the boys as a repeat offender.

2. Two high school students are stopped and questioned by police for taking bicycles from the bike rack at the subway station near their school. The students claim they were just borrowing the bikes for a ride and planned to return them later in the day.

3. Student protesters from the university are picked up by police for disturbing the peace. One student is identified as having thrown rocks and painted slogans on public buildings at the university.

4. Two 19-year-olds racing their cars on a public road are caught by police.

5. A 16-year-old boy is identified by three neighborhood women as the youth who grabbed their purses and pushed them down on their way home from shopping.

6. A shopkeeper notices a 12-year-old passing by a parked bike, the baskets of which are filled with shopping bags. As the child passes by, he takes one of the shopping bags. The shopkeeper calls the police, who apprehend the child.

7. Pachinko is a kind of pinball that is very popular in Japan. Pachinko parlors are common in every town. Because betting is permitted and prizes are awarded, children under the age of 18 are not allowed in pachinko parlors. The juvenile unit, on a street guidance outing, notices a group of young teenage boys and girls loitering outside the local pachinko parlor.

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ROLE PLAYS IN JUVENILE JUSTICE AND THE FAMILY COURT SYSTEM

For case 1 on Handout 7-2, role play a meeting between the juvenile unit of the local police headquarters and the youth who has been caught buying beer for a third time. Use information from the background reading to guide your role play.

Roles:

police officer
police mama
teenage offender
teenager's mother
teenager's father
teenager's teacher

For case 5 on Handout 7-2, role play a family court hearing to determine what action will be taken towards the boy accused of purse snatching. Use information in the background reading to guide your role play.

Roles:

teenager:	Speak about your reasons for committing the offenses, how you feel about the crimes now, and about your personal and family background.
teenager's family:	Speak about your family situation and your child's role within it.
probation officer:	Present information you have collected about the offender, his family, his school life, and any other relevant background information.
judge:	Weigh all the evidence presented and make a decision on how to treat the offender, based on the philosophy and goals of the juvenile justice system.

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8. THE ROLE OF THE POLICE IN JAPAN

Introduction:

Students begin this activity by considering the role of the police in maintaining law and order in Japan and by analyzing the relationship between the police and the community in law enforcement. They then consider similarities and differences between the power, authority, and responsibilities of the police in Japan and the United States and, through this comparison, identify important social values operating in each country. The activity is designed to be used with the video program *Diary of a Police Post* but may also be used simply with the provided student reading.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify the duties and responsibilities of police in Japan.

2. Compare and contrast the relationship between the police and community in Japan and the United States.

3. Consider how individual rights and protections and the public good are balanced in different societies.

Grade Level: 9-12

Teaching Time: 2 1/2 class periods (1/2 class period followed by 2 full periods)

Materials: 30-minute video, *Diary of a Police Post* (available on loan from SSEC or for purchase from TeleJapan USA, 964 Third Avenue, New York, NY 10155; $100); copies of Handouts 8-1, 8-2, and 8-3 for all students

Preparation: This lesson will be enhanced by the use of a police officer as a classroom resource. Strategies for incorporating a police officer into the lesson are provided in the **Procedure** section.

Procedure:

1. Ask students to define as well as they can the job of the police. What function do they serve in society? (Enforce the law, maintain order, and so on) How do police execute their jobs? Do students think that police serve a comparable function in all societies? If not, what are the differences? What do students think is the relationship between the power and authority of the police and crime rates in different societies?

Explain that in this activity, students will examine the role of the police in Japan, a very modern, industrialized society with a very low crime rate. Students will be identifying characteristics of law enforcement and crime control in Japan that may contribute to its low crime rate. They will also compare the role of police in Japan and the United States and, in so doing, try to identify similarities and differences in cultural values and norms in the two countries.

2. Distribute Handout 8-1 to all students and ask them to complete the reading for homework. As they read, students should record adjectives that describe a good police officer in Japan and adjectives that describe the desired relationship between the police and the public in that country.

Activity developed by Lynn Parisi and Jacquelyn Johnson.

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3. Debrief the homework reading by asking students to share their impressions of the relationship that exists between Japanese police officers and the public. Based on the reading, students should emphasize community cooperation and trust, positive relationships between the police and the public, and so on. Next ask students how this high level of cooperation is achieved by the police. From their reading, students should be able to identify the tendency of Japanese police to downplay the use of force or wielding of authority, the status of police as moral role models, low incidence of police brutality or corruption, and so on.

4. Next, ask students to consider the operation of neighborhood *kobans* or police boxes described in the final paragraphs of the reading. Based on what they have read, would students consider the Japanese police and the neighborhood people they serve to work together as a team? How so? (Students should be able to identify the emphasis on group over individual goals and interests, the emphasis on cooperation.)

5. Introduce the video *Diary of a Police Post,* which chronicles a day in the life of a Japanese police officer on his neighborhood beat. Note that students should be able to see specific examples in the video of many characteristics of the Japanese police and of the cooperative relationship between the Japanese police and the community about which they have just read. As students watch the video, they should make a list of every aspect of the policeman's job and of his relationship with the Japanese citizens that causes them to admire Japanese society, particularly given Japan's very low crime rate. Invite a police officer to join the class in watching the video and conducting the remaining activities in the lesson. Ask the police officer to record the same items—things he or she admires as he/she watches a day in the life of a Japanese police officer.

6. After the viewing, share students' lists and the police officer's list, creating one that represents the group's ideas about the Japanese police and their relationship with the community that caused envy. (For example, the class might note the virtual absence of guns in Japan, very high success rates for solving crimes, police know their neighborhoods very well and have personal relationships with the people, citizens seem very honest and eager to help solve crimes, and so on.) Discuss whether students and the police officer admired similar characteristics.

7. Next, create a second list by asking students and the guest officer to identify anything they saw in the video that would bother them as U.S. citizens. For example, to focus on the importance U.S. citizens place on privacy from governmental interference, ask students if they would be comfortable with the police knowing so much about individual citizens? If they would be comfortable with the police making regular house calls? Keeping detailed records of the neighborhood residents? How do students react to the use of surveillance cameras throughout Tokyo? What U.S. concepts of rights underlie these values? Ask the guest police officer to comment on whether he or she would legally be allowed to do some of the things the Japanese officer does routinely. If the American officer feels limited, how and why?

8. Discuss whether the Japanese on the video were bothered by the strong police presence. Ask students to draw on what they know about group values in Japan to explain why Japanese citizens might not be bothered by what U.S. citizens might consider government intrusion into their lives. How might underlying values of group cooperation and harmony depicted by the citizens and the police contribute to low crime rates in Japan?

9. Ask students to summarize how the role of police in Japan and the United States reflects cultural values important in each society.

10. Distribute to all class members Handout 8-2, which contains police rules, Japanese- and American-style. Ask students to read individually through the rules once, noting similarities and differences. Conduct a class discussion of similarities and differences, asking the police resource person to elaborate and comment on his or her experience with the U.S. rules. Do the police officers in one country seem to have more flexibility or discretion than in the other? How so?

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11. Divide the class into eight groups, assigning each group one of the dilemmas in Handout 983. For their assigned dilemma, the group is to decide the extent of the police's authority in each country and how they will actually enforce the law. Students should support their courses of action with references to the police rules of conduct. Alternatively, the class may be divided into 16 pairs, with each pair considering one case from only one perspective—either American or Japanese. Ask the police officer to circulate from group to group to advise and check for understanding.

12. Have groups share their solutions in class. The answer key provides probable solutions for the cases in Japan. Ask the guest officer to offer solutions to the cases if they happened in the United States, based on his or her experience.

13. Debrief the activity by asking students to summarize the roles and responsibilities of police in the two countries. What trade-offs do they see as Americans in the Japanese system? Do they think the Japanese would perceive these same trade-offs? Why or why not? How does each system reflect and support broader cultural values and norms? Do students think there is a logic between each system and the culture in which it developed? Could any aspects of one system be transplanted successfully to the other culture?

Teacher Background Notes:

The following information may be useful in discussing answers to Handout 8-3.

1. Police in Japan are very familiar with the neighborhood they serve. They consider one of their most important duties to be vigilance. They would certainly think the man out of place and suspicious and would feel justified in stopping and questioning him solely on this basis. The tone of the police encounter would be inquisitive but friendly. Police would try to determine the man's identity and home and whether he was up to any mischief in the neighborhood. The man would probably also be cooperative. If the police saw no problems, they would probably lecture the man and send him home.

2. Police prerogative and action would mirror case 1, above.

3. Police could and would stop the woman, ask for her identification, and seek an explanation for her behavior. They would lecture the woman on her reckless, dangerous, and inconsiderate behavior. Depending on her attitude—whether she expressed regret and apology—they might let her go with a stern warning or escort her to the local *koban* and require that she write a letter of apology for breaking the law and endangering others. Despite the speed laws being broken, the police would probably not ticket the woman if she was genuinely apologetic and no harm had been done to people or property.

4. Police prerogative and action would mirror case 3, above. Depending on the man's attitude and the inconvenience he had caused others trying to use the street, police might insist on a formal, written apology. However, despite a law being broken, police would find the apology more important and constructive than a ticket.

5. Because the man is belligerent, the Japanese police would probably be more stern with him. They would initially ask him to apologize to the woman. If he refused to do so, they would escort him to the *koban* and lecture him, waiting for him to "sober up." When he was more sober, the police would ask him to write an apology to the woman. If he did so in good faith, he would be released. If he continued to refuse, the police would probably charge him with harrassment.

6. Because the boy was so remorseful, police would act very benevolently. Despite this being a relatively serious crime of theft, they would escort the boy home and lecture him and his parents, but also advise the parents to apply gentle discipline because the boy was so ashamed.

7. Police would question the boy and perhaps his parents. If his story were true, police would probably lecture the boy on reckless bike riding, littering or destroying other people's property, and

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causing dangerous situations. The boy would have to return and clean up his mess and apologize to all the neighbors he had inconvenienced.

8. Police would react much as in case 6. They would feel it their duty as police to take pity on the girl because of her situation and her apologetic attitude.

Resources:

Ames, Walter. *Police and Community in Japan.* Berkeley: University of California Press, 1981.

Bayley, David H. *Forces of Order.* Berkeley: University of California Press, 1976.

Diary of a Police Post. Tokyo and New York: TeleJapan USA, 1987.

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THE POLICE IN THE JAPANESE COMMUNITY*

Duties and Legal Status of the Japanese Police

Article 2 of The Police Law explains the general duties and legal position of the Japanese police. It states that the:

> Responsibilities and duties of the police are to protect the life, body and property of an individual, and to take charge of preventing, suppressing and investigating crimes, as well as apprehension of suspects, traffic control and other affairs concerning the maintenance of public safety and order.

...The Japanese police are involved in the host of law enforcement activities necessary for a society that is both urbanized and industrialized. The police are concerned with preventive patrol, traffic enforcement, criminal investigation, juvenile delinquency, and organized crime. They carry firearms, but their policy on the use of weapons is similar to that found in Sweden. With the exception of the traffic officers, the weapon is carried only while the officer is on duty. At all other times, weapons are stored at the police station. The frequency of incidents where firearms are utilized in the line of duty is indeed small compared to the extent to which they are used in the United States....

Police and the Public

Japan is the only country in the industrialized world that has registered either a decrease or no change in the number of nontraffic offenses reported to the police over the course of the past three decades. In recent years there has been a continued rate of decline in reported crimes committed by offenders over the age of 20. These include such serious offenses as homicide, rape, assault, and larceny. Unfortunately, when one considers certain categories of crime committed by people under 20 years of age, there have been some recent increases...

In addition to the low crime rate, the clearance rates [percent of crimes solved] recorded by the police are also of interest...the clearance rates in 1986 for some of the more serious crimes were: 96.7 percent for homicide, 88.1 percent for rape, 94.1 percent for assault, 78.5 percent for robbery, and 58.7 percent for larceny. These rates obviously serve as an important factor in the successful effort to generate public support for the police.

Western scholars who have studied the Japanese police have described an organization that utilizes a good deal of discretion and maintains a highly cooperative posture with the citizenry. In turn, the police elicit from the people a sense of trust and public support. Opposition to the police by way of open hostility is generally limited to extreme political groups.

[According to two Western scholars], this positive relationship between the police and the public is partially attributed to the traditional submissiveness that the Japanese show to authority figures. They suggest further that neither the police nor the public perceive the police as mere agents of the law; rather, they are viewed as moral authority figures. Despite this significant position, the police usually avoid asserting their authority in a formal manner. Instead, they prefer a more informal presence, if at all possible.

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*Excerpted from "Chapter 4: Japan," *World Criminal Justice Systems*, 2nd ed. (Cincinnati: Anderson Publishing Company, 1992), pp. 225-231. © 1992 by Anderson Publishing Company. All rights reserved.

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American scholars have suggested that both the position of authority and the style of policing are reflected in an almost total lack of concern for several issues that have been perpetual points of tension in other countries. For example, it is believed that the job of the police officer is not as stressful in Japan as in other countries. The police are not forced to justify their position to a hostile citizenry because they already have the public's support. Although stress can be attributed to other factors, at least the Japanese police do not have to cope with that particular stressor.

Police corruption is rare in Japan and according to Bayley, author of *Forces of Order* (Berkeley: University of California Press, 1976), when it does occur, an individual is accused of criminality rather than a group. This is attributed both to the position that the police hold in society and to their team approach to policing. As was indicated in the previous section, the team approach to any enterprise in Japan is valued more than an individual's contribution. Allegiance to the group and its goals are taken more seriously. With that team mentality present in law enforcement, the opportunities for group corruption are reduced significantly.

Police brutality is almost nonexistent in Japan, and there is no movement to impose a civilian review mechanism on the police as is the case in a number of other countries. Civilian supervision of the police is already available both formally and informally, and it is considered adequate. The Human Rights bureau of the Ministry of Justice has the authority to review human rights violations, including police misconduct. Bayley discovered that few complaints against the police are filed with the bureau, and even those are declining in number. The prefectural legislators and the Public Safety Commissions can also act as a check on the police. Finally, defense attorneys and the news media actively scrutinize the tactics of the police. Each group supports the contention that brutality is not a problem.

...One should not be left with the impression, however, that the Japanese police have not been the subject of criticism. Recently, a small group of Japanese scholars and members of the Joint Committee of the Three Tokyo Bar Associations have become highly critical of some law enforcement practices... These critical issues center on the investigative tactics of the police—tactics which help to explain their high clearance rates. For example, under the Code of Criminal Procedure the police have fairly broad powers to arrest poeple without a warrant. Once arrested, the person is often detained for questioning for up to 23 days. People can be rearrested on other charges in order to continue the detention; these warrants are readily issued by the courts, who tend to defer to the judgment of police investigators. The accused also has no right to legal counsel during questioning...

The process is further facilitated by the policy of using police holding cells as substitute prisons. Unlike the regular detention facilities that are maintained by the Ministry of Justice, the substitute prisons are administered by the police. Over the years, the police have encouraged the government to provide more funding for the construction of such facilities, and successive governments have supported this request. There are presently over 1,000 substitute prisons throughout Japan.

The use of extended detention in these substitute prisons, coupled with the broad procedural powers accorded the police, has led detectives to focus almost exclusively on extracting confessions from the accused rather than on building cases on other kinds of evidence. Critics maintain that the circumstances of detention lead police to employ unjust treatment and sometimes illegal tactics during interrogation...

Despite the recent criticism of the police, a number of factors have been instrumental in enhancing the public's support for them. Indeed, some are related to the cultural traditions and social mores of the country. One should keep in mind, however, that the Japanese police have not always been held in high regard. From the turn of the century to the close of World War II, the police were guilty of misconduct and feared by segments of the population. Thus, the image that they now exude is fairly recent. A conscious effort must have been made to change the police image. In addition to the cultural tradition, the current policies on recruitment and training, as well as the emphasis and methods directed at crime prevention, serve to explain the public's support for the police.

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Crime Prevention. According to Walter L. Ames, who wrote *Police and Community in Japan* (Berkeley: University of California Press, 1981), the Japanese police have established two approaches to crime prevention. One is in the form of a public relations campaign that enhances the public's image of the police. For example, information about crime prevention techniques is published and distributed by the police. Special programs also have been developed to curb the illegal use of drugs and to reduce traffic accidents.

The other approach, creating a dialogue between the police and the public, is implemented through voluntary citizen support groups. The Japanese have had a long tradition of citizen participation in law enforcement. This is reflected today in the neighborhood associations in which every household is represented. Within the neighborhood associations, there are crime prevention and traffic safety associations. The former assist the police in advising residents on household security techniques, and the latter conduct campaigns to reduce traffic accidents....

Probably the most important feature of the Japanese crime prevention program is the existence of police boxes or *kobans*. *Kobans*, which are scattered throughout the urban areas, function along the lines of the mini-police stations that have become popular in some cities in the United States. *Kobans* serve two principal functions: they offer information to those in need of assistance, and they are also the first line of defense in the system's attempt to maintain law and order, because it is the officers assigned to the *kobans* who provide the basic street patrols. As Bayley has pointed out, these are the officers who physically demonstrate the existence of the police authority, resolve minor problems, and enhance the public's trust in the law enforcement community.

The *kobans* reflect a neighborhood-centered policing function. By patrolling a specific area over an extended period of time, they become particularly conscious of the needs and concerns of their immediate community. Their knowledge and understanding of the area is enhanced further by a survey conducted by the *koban* officers twice a year. While conducting the survey, it is common for officers to advise residents about various crime prevention techniques. The officers collect a host of information about the neighborhood through the survey. The names, ages, and employment of each resident are recorded; and the ownership of cars and their license numbers are routinely taken down. Additionally, the police inquire about any suspicious behavior or illegal activities in the area. Although people are not required to answer these questions, most willingly cooperate. Any information gathered remains at the *koban* to assist the officers in their work; it is not passed on to a government agency.

Bayley has pointed out that the survey serves another purpose. In the course of their duties, most police only come in contact with the criminal or deviant elements of society. In the process of the survey, however, the police are more frequently in contact with law-abiding citizens. In the long run, it is a healthy experience for the officer that also reinforces the public's positive image of the police.

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POLICE RULES, AMERICAN-STYLE

1. It is your duty to enforce the law.
2. You can sometimes decide whether or not to enforce the law. You can make your decision based on police department rules, the seriousness and circumstances of the situation at hand, and past practices by yourself and other police officers.
3. You cannot use unnecessary force, and your firearm can only be used in self-defense or to protect another's life.
4. You must have "probable cause" to stop, detain, or question a person. Probable cause can include any suspicious or out-of-the-ordinary activity or behavior.
5. You must have a search warrant to search a person's home or personal property without his/her permission.
6. If you question a suspect in custody, you must inform the individual of his/her rights under the Miranda ruling.

POLICE RULES, JAPANESE-STYLE

1. Your job is to enforce the law, prevent crime, and maintain public safety and order.
2. You are to take a low profile in the community, encouraging the cooperation of the citizens in a joint effort at crime prevention. You and the neighborhood are to act as a team in crime prevention.
3. You are to present a moral example to the community.
4. You may go to considerable lengths to prevent crime, including questioning suspicious people, asking to search personal belongings, or asking them to come with you to the police station without an arrest. Citizens may refuse to do these things. However, if you have built the proper team relationship in your neighborhood, you should be able to get citizens to cooperate.
5. You have a great deal of discretion or flexibility in enforcing the law and furthering the judicial process. You should always look for a "minimalist" approach to solving problems and maintaining order. You may choose to let offenders off with a lecture, a warning, or an apology, or you may charge them formally with an offense. In making your decision whether to let an offender go or charge him, you will typically consider the seriousness and circumstances of the crime, but also the background and attitude of the offender, especially his sense of repentance.
6. An unwritten rule for the police is to show compassion and generosity for those enmeshed in the law. If minor offenders are genuinely repentant, the police believe justice has been served with the least disruption to society. Therefore, a heartfelt apology is highly valued as a resolution for minor crimes.
7. You should avoid force or the use of your weapon unless absolutely necessary. Off-duty police may not carry a weapon.

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CASES

This handout contains descriptions of situations that a police officer might typically face in either Japan or the United States. For each of the situations below, decide the scope of the police officer's authority; that is, what he/she can do and the course of action he/she will take.

1. A tall man in tattered, soiled clothes, carrying a shopping bag, is spotted walking along a residential street in an upper middle-class neighborhood. When he sees the police, he ducks into an alley.

2. Late at night a man is spotted loitering in an alley behind an apartment house inhabited mostly by college students. The police officers on patrol suspect he may be a peeping Tom.

3. A woman is clocked driving 50 mph in a 30 mph zone.

4. A well-dressed 40-year-old man parks his car illegally on a narrow residential street.

5. Police are summoned by a young woman who claims a man tried to force her to a hotel. Although the woman had previously dated the man, she had broken off the relationship. He had confronted her when she got off work and followed her, first inviting her and then threatening her if she did not go to a hotel with him. The man, who is slightly drunk, is argumentative and denies all the woman's accusations.

6. Police stop a 14-year-old boy for riding a bike without a light at night. They discover that the bike had been stolen a few hours before. The boy is very ashamed and admits his guilt immediately.

7. Looking out her window, a woman sees a young boy pick up his bicycle from the sidewalk in front of a neighboring house and ride quickly away. Seeing a mass of broken bottles and rubbage strewn on the neighbors' sidewalk, the woman calls the police, who stop the boy several blocks away. When questioned, the boy says his bicycle hit a rock and crashed onto the sidewalk, spilling the groceries he was taking home to his mother.

8. Two police are walking through a department store and see a teenage girl pick up a scarf from a counter. She slips it into her book bag and leaves the store. The police follow her out, stop her, and question her about the scarf. The girl is very scared and repentant. She says she's never done anything like this before but she really needed a gift for her mother and had no money. She apologizes and begs the police to let her go.

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9. THE U.S. AND JAPANESE DEMOCRATIC SYSTEMS OF GOVERNMENT: SIMILARITIES AND DIFFERENCES

Introduction:

In the 1980s, former Japanese Prime Minister Nakasone turned the term *kokusaika*—"internationalization"—into a call for increased diplomatic interaction between the government of Japan and its major allies. Since that time, the media have featured more coverage of the relationship between U.S. and Japanese heads of state as they meet to discuss bilateral policy issues of mutual interest. Such collaborative efforts make a knowledge of Japanese government increasingly relevant to U.S. citizens. Through this activity, students may better understand the workings of the Japanese government and, from this foundation, compare the U.S. and Japanese political systems. Activities 9, 10, and 11 can be used together to offer an in-depth examination of Japanese government, elections, and party politics.

Objectives: At the conclusion of this activity, students will be able to:

1. Summarize reasons for the increase in diplomatic interactions between the U.S. and Japanese governments.

2. Compare and contrast the U.S. and Japanese forms of government, including the rules, representation, and powers outlined in both nation's constitutions.

3. Contrast the role of the emperor with that of the prime minister in Japan.

4. Analyze and develop a position statement on a Japanese constitutional issue having global implications.

Grade Level: 9-12

Teaching Time: 2 class periods plus homework time

Materials: Copies of Handouts 9-1 and 9-2 for all students; several copies of Japanese (Handout 9-3 and U.S. (available in most history, government, and civics texts) constitutions; overhead projector and set of transparencies made from Handout 9-1; copies of articles on interactions between U.S. and Japanese officials (optional)

Procedure:

1. Briefly discuss the history of the shift in U.S.-Japan relations from one of war in 1941 to one of peace today. Highlight the current interdependence between the United States and Japan by pointing out:

   - The United States and Japan share responsibility for security in East Asia.
   - The United States and Japan produce about 40 percent of the world's gross national product (GNP).
   - Twenty percent of all U.S. exports go to Japan.

Activity developed by Patricia Weiss, with Samuel Hale and Michael Duckworth.

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- Besides Coca Cola, successful U.S. products in Japan include computers, aircraft, Pampers, fast food, sporting goods, mail-order goods (e.g., L.L. Bean), movies, and music-industry products.
- Japanese tourists spend money on goods and services in the United States.

2. Show and/or discuss media examples of meetings between U.S. and Japanese government leaders to discuss mutual economic, environmental, educational, and foreign policy issues:

- The G-7 Meeting of Industrial Nations (United States, Germany, France, Canada, Great Britain, Japan, and Italy).
- The General Agreement on Tariffs and Trade (GATT).
- The Structural Impediments Initiatives (SII) trade negotiations.
- The Rio Conference on the Environment.
- The deployment of Japan's newly-formed Peacekeeping Operations Forces (PKO) through the United Nations to Cambodia.
- Government-sponsored forums to study global issues.

3. Ask students to brainstorm reasons it will be important for future U.S. government leaders to have a working knowledge of the Japanese government. List student responses on the board or overhead projector and group similar answers into categories such as economics, foreign policy, security, society/culture, and so on.

4. Ask students what form of government exists in Japan. Students might guess a monarchy since Japan has an emperor, but the correct answer is a parliamentary democracy. Students should know that the prime minister, not the emperor, is the head of government. Point out that Japan's current constitution, adopted in 1947, provides for a democratic parliamentary form of government based on popular sovereignty with the emperor acting as a symbol (not head) of the nation. Pacifism and respect for human rights are also emphasized in this constitution. Explain that this activity will enable students to gain knowledge of the workings of Japanese government that will assist them in the future role as citizens in the global society of the 21st century.

5. Distribute copies of Handout 9-1 to the class. In sequence, show the transparencies made from the handout on the overhead. First, cover the Japanese information and review the facts for the U.S. political system. As you uncover each of the sections on the Japan side, compare and contrast the similarities and differences between the two democratic forms of government.

6. Pass out Handout 9-2. Form working groups and explain how to record answers on a Venn diagram. This exercise should help reinforce many of the terms and concepts discussed in U.S. government classes. Make copies of the U.S. and Japanese constitutions available for use by the groups.

7. Ask groups to find a provision in the Japanese constitution that explains why Japan did not send troops to assist the United States during the Persian Gulf War. As a homework assignment, ask students to survey adults regarding why Japan did not send troops to the Gulf War. Many people do not know that the 1947 Constitution, written under the U.S. occupation of Japan, includes Article 9, which expressly forbids Japan from sending troops into combat. Japan did contribute $48 million to the war effort in the Persian Gulf, instead of sending troops.

8. Allow time for students to report on the results of the survey. Point out that some consideration has been given to repealing Article 9. However, other nations in East Asia are not in favor of the Japanese amending Article 9, fearing that Japan might return to a military state.

9. Ask students to write a brief paper taking and defending a position on the following question: "Should the Japanese government amend their constitution to allow the military to be deployed abroad

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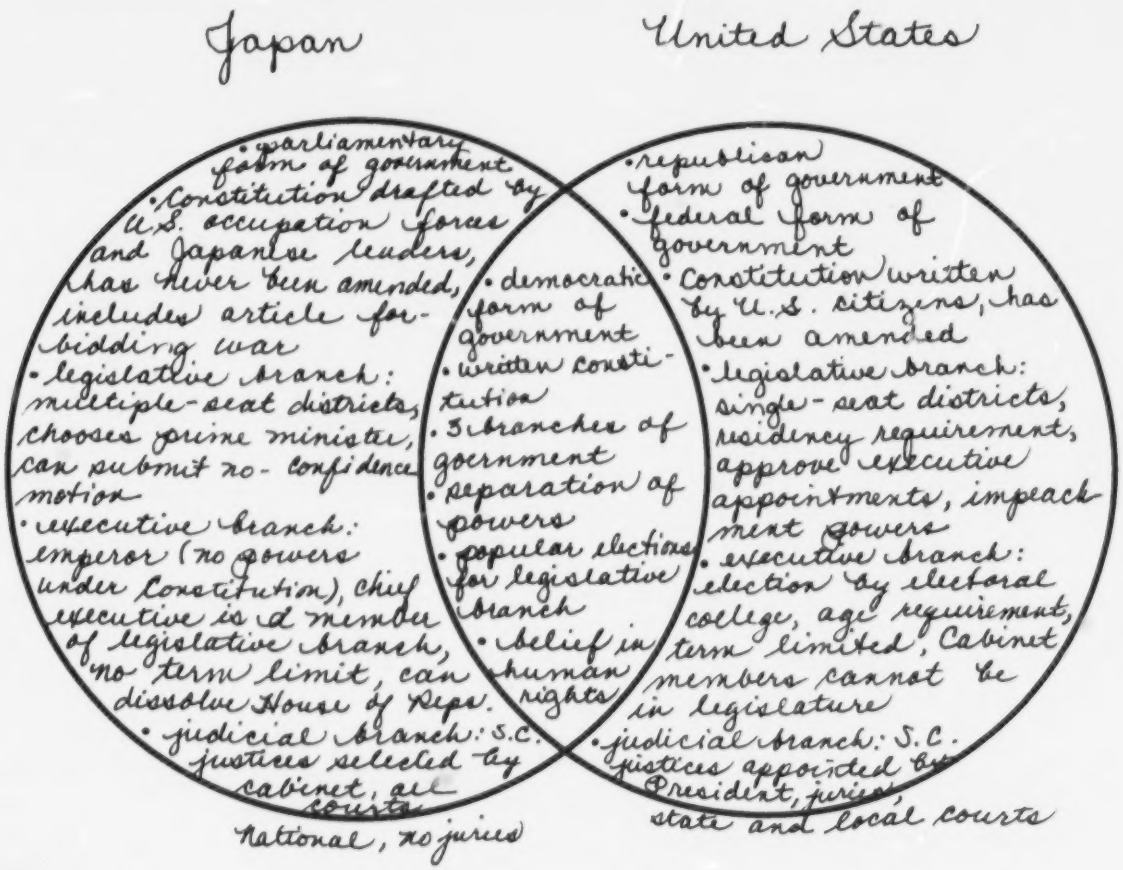
in times of war?" You may want to allow time for students to research the question before writing their papers. Recently, Japan came to terms with this issue with the passage of the Peacekeeping Operation (PKO) law by the Japanese Diet. This bill allows the Japanese Self-Defense Forces to be deployed abroad to assist in non-military U.N. peacekeeping missions.

Teacher Background Notes:

The completed Venn diagrams (Handout 9-2) should resemble the following:


Japan
United States
• parliamentary form of government
• Constitution drafted by U.S. occupation forces and Japanese leaders, has never been amended, includes article forbidding war
• legislative branch: multiple-seat districts, chooses prime minister, can submit no-confidence motion
• executive branch: emperor (no powers under Constitution), chief executive is a member of legislative branch, no term limit, can dissolve House of Reps.
• judicial branch: S.C. justices selected by cabinet, all courts national, no juries
• democratic form of government
• written constitution
• 3 branches of government
• separation of powers
• popular elections for legislative branch
• belief in human rights
• republican form of government
• federal form of government
• Constitution written by U.S. citizens, has been amended
• legislative branch: single-seat districts, residency requirement, approve executive appointments, impeachment powers
• executive branch: election by electoral college, age requirement, term limited, Cabinet members cannot be in legislature
• judicial branch: S.C. justices appointed by President, juries, state and local courts

Resources:

Ellington, Lucien. *Japan: Tradition and Change.* White Plains, NY: Longmans, 1990.

Hrebenar, Ronald J. *The Japanese Party System.* Boulder, CO: Westview Press, 1992.

Kishimoto, Koichi. *Politics in Modern Japan: Development and Organization.* Tokyo: Japan Echo, Inc., 1988.

Kodansha Encyclopedia of Japan. Tokyo: Kodansha International, Ltd., 1983.

Reischauer, Edwin. *The Japanese Today: Change and Continuity.* Cambridge, MA: Harvard University Press, 1988.

Tasker, Peter. *The Japanese: Portrait of a Nation.* New York: Meridian Books, 1987.

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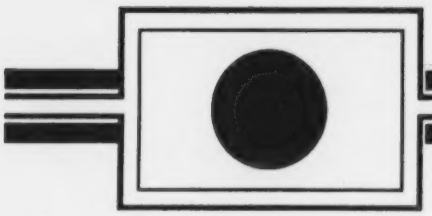
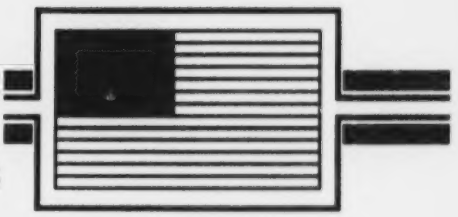


COMPARISON OF THE GOVERNMENTS OF JAPAN AND THE UNITED STATES



POLITICAL SYSTEM: Parliamentary Constitutional Democracy	**POLITICAL SYSTEM:** Republican Constitutional Democracy
SEPARATION OF POWERS: Constitution — — —Emperor Legislative Branch: The Diet Executive Branch: Prime Minister Judicial Branch: Supreme Court	**SEPARATION OF POWERS:** Constitution Legislative Branch: The Congress Executive Branch: President Judicial Branch: Supreme Court
CONSTITUTION: First constitution was the Meiji Constitution of 1889. New constitution of 1947 was written by General Douglas MacArthur's staff during the Allied occupation of Japan following WW II: 103 Articles in 11 Chapters Have never been amended	**CONSTITUTION:** First constitution was the Articles of Confederation of 1777. The current Constitution was drafted in 1787 and went into effect in 1789: 7 Articles 27 Amendments
LEGISLATIVE BRANCH: The Diet	**LEGISLATIVE BRANCH** The Congress
Upper House House of Councillors	Lower House House of Representatives
252 Members	512 Members
6-year terms (1/2 elected every three years)	4-year terms (unless the Prime Minister dissolves the House of Representatives, leading to new elections)
Must be 30 or older and of Japanese nationality	Must be 25 or older and of Japanese nationality
100 elected nationwide and 152 elected by the 47 prefectural constituencies	All elected from 130 districts throughout Japan
The House of Representatives appoints the Prime Minister and introduces legislation.	
Upper House The Senate	Lower House House of Representatives
100 Members	435 Members
6-year terms (1/3 elected every 2 years)	2-year terms
Must be 30 or older, U.S. citizen for 9 years, and resident in state represented	Must be 25 or older, U.S. citizen for 7 years, and resident in his/her district
2 elected from each state	Elected from individual districts based on population
The Senate approves executive appointments and foreign treaties; the House originates all revenue bills.	

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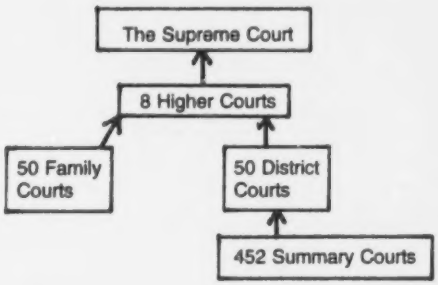
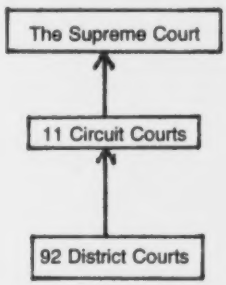
JAPAN	UNITED STATES
EXECUTIVE BRANCH: Chief Executive—Prime Minister Election by Diet members Must be a Diet member and of Japanese nationality No time limit on the length of term (but is normally 2 years) Prime Minister designates Ministers of State. Majority of Ministers must be Diet members. The Legislature can check the Executive by submitting a nonconfidence motion. If the motion passes, the Cabinet must resign or dissolve the House.	**EXECUTIVE BRANCH:** Chief Executive—President Election by the Electoral College, whose members vote for the winner of the popular vote in their states. Must be a natural-born U.S. citizen, 35 years or older, and resident of the U.S. for 14 years 4-year term (10-year limit) President appoints Cabinet members with approval from the Senate. Cabinet members cannot hold Congressional seats at the same time. The House of Representatives can impeach the President; the Senate tries the President on the bill of impeachment. The legislature can also check the executive through the veto override.
JUDICIAL BRANCH: The Supreme Court— 1 Chief Justice, 14 Associate Justices Chief Justice is designated by the Cabinet and appointed by the Emperor. Other justices are appointed by the Cabinet.  All decisions are handed down by judges. All courts are national.	**JUDICIAL BRANCH:** The Supreme Court— 1 Chief Justice, 8 Associate Justices Justices are appointed by the President with approval from the Senate.  Decisions are handed down by judges and juries. The U.S. also has state and county courts.

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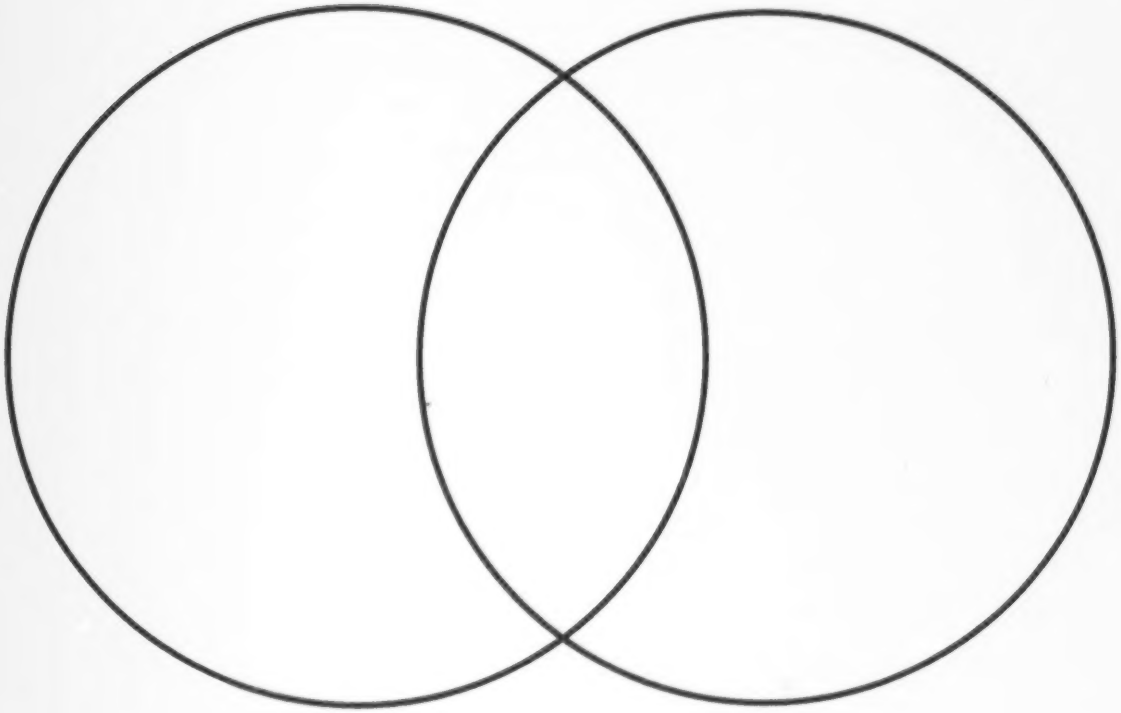
DEMOCRACY IN THE UNITED STATES AND JAPAN: SIMILAR YET DIFFERENT



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THE CONSTITUTION OF JAPAN, 1947

We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution. Government is a sacred trust of the people, the authority for which is derived from the people, the powers of which are exercised by the representatives of the people, and the benefits of which are enjoyed by the people. This is a universal principle of mankind upon which this Constitution is founded. We reject and revoke all constitutions, laws, ordinances and rescripts in conflict herewith.

We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want.

We believe that no nation is responsible to itself alone, but that laws of political morality are universal; and that obedience to such laws is incumbent upon all nations who would sustain their own sovereignty and justify their sovereign relationship with other nations.

We, the Japanese people, pledge our national honor to accomplish these high ideals and purposes with all our resources.

CHAPTER I. THE EMPEROR

ARTICLE 1. The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people with whom resides sovereign power.

ARTICLE 2. The Imperial Throne shall be dynastic and succeeded to in accordance with the Imperial House Law passed by the Diet.

ARTICLE 3. The advice and approval of the Cabinet shall be required for all acts of the Emperor in matters of state, and the Cabinet shall be responsible therefor.

ARTICLE 4. The Emperor shall perform only such acts in matters of state as are provided for in this Constitution and he shall not have powers related to government.

The Emperor may delegate the performance of his acts in matters of state as may be provided by law.

ARTICLE 5. When, in accordance with the Imperial House Law, a Regency is established, the Regent shall perform his acts in matters of state in the Emperor's name. In this case, paragraph one of the preceding article will be applicable.

ARTICLE 6. The Emperor shall appoint the Prime Minister as designated by the Diet.

The Emperor shall appoint the Chief Judge of the Supreme Court as designated by the Cabinet.

ARTICLE 7. The Emperor, with the advice and approval of the Cabinet, shall perform the following acts in matters of state on behalf of the people:

Facts About Japan: The Constitution of Japan. Tokyo: The International Society for Educational Information, Inc., n.d.

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Promulgation of amendments of the constitution, laws, cabinet orders and treaties.
Convocation of the Diet.
Dissolution of the House of Representatives.
Proclamation of general election of members of the Diet.
Attestation of the appointment and dismissal of Ministers of State and other officials as provided for by law, and of full powers and credentials of Ambassadors and Ministers.
Attestation of general and special amnesty, commutation of punishment, reprieve, and restoration of rights.
Awarding of honors.
Attestation of instruments of ratification and other diplomatic documents as provided for by law.
Receiving foreign ambassadors and ministers.
Performance of ceremonial functions.

ARTICLE 8. No property can be given to, or received by, the Imperial House, nor can any gifts be made therefrom, without the authorization of the Diet.

CHAPTER II. RENUNCIATION OF WAR

ARTICLE 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

CHAPTER III. RIGHTS AND DUTIES OF THE PEOPLE

ARTICLE 10. The conditions necessary for being a Japanese national shall be determined by law.

ARTICLE 11. The people shall not be prevented from enjoying any of the fundamental human rights. These fundamental human rights guaranteed to the people by this Constitution shall be conferred upon the people of this and future generations as eternal and inviolate rights.

ARTICLE 12. The freedoms and rights guaranteed to the people by this Constitution shall be maintained by the constant endeavor of the people, who shall refrain from any abuse of these freedoms and rights and shall always be responsible for utilizing them for the public welfare.

ARTICLE 13. All of the people shall be respected as individuals. Their right to life, liberty, and the pursuit of happiness shall, to the extent that it does not interfere with the public welfare, be the supreme consideration in legislation and in other governmental affairs.

ARTICLE 14. All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin.

Peers and peerage shall not be recognized.

No privilege shall accompany any award of honor, decoration or any distinction, nor shall any such award be valid beyond the lifetime of the individual who now holds or hereafter may receive it.

ARTICLE 15. The people have the inalienable right to choose their public officials and to dismiss them.

All public officials are servants of the whole community and not of any group thereof.

Universal adult suffrage is guaranteed with regard to the election of public officials.

In all elections, secrecy of the ballot shall not be violated. A voter shall not be answerable, publicly or privately, for the choice he has made.

ARTICLE 16. Every person shall have the right of peaceful petition for the redress of damage, for the removal of public officials, for the enactment, repeal or amendment of laws, ordinances or regulations and for other matters; nor shall any person be in any way discriminated against for sponsoring such a petition.

ARTICLE 17. Every person may sue for redress as provided by law from the State or a public entity, in case he has suffered damage through illegal act of any public official.

ARTICLE 18. No person shall be held in bondage of any kind. Involuntary servitude, except as punishment for crime, is prohibited.

ARTICLE 19. Freedom of thought and conscience shall not be violated.

ARTICLE 20. Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

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No person shall be compelled to take part in any religious act, celebration, rite or practice.

The State and its organs shall refrain from religious education or any other religious activity.

ARTICLE 21. Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed.

No censorship shall be maintained, nor shall the secrecy of any means of communication be violated.

ARTICLE 22. Every person shall have freedom to choose and change his residence and to choose his occupation to the extent that it does not interfere with the public welfare.

Freedom of all persons to move to a foreign country and to divest themselves of their nationality shall be inviolate.

ARTICLE 23. Academic freedom is guaranteed.

ARTICLE 24. Marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual cooperation with the equal rights of husband and wife as a basis.

With regard to choice of spouse, property rights, inheritance, choice of domicile, divorce and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes.

ARTICLE 25. All people shall have the right to maintain the minimum standards of wholesome and cultured living.

In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health.

ARTICLE 26. All people shall have the right to receive an equal education correspondent to their ability, as provided by law.

All people shall be obligated to have all boys and girls under their protection receive ordinary education as provided for by law. Such compulsory education shall be free.

ARTICLE 27. All people shall have the right and the obligation to work.

Standards for wages, hours, rest and other working conditions shall be fixed by law.

Children shall not be exploited.

ARTICLE 28. The right of workers to organize and to bargain and act collectively is guaranteed.

ARTICLE 29. The right to own or to hold property is inviolable.

Property rights shall be defined by law, in conformity with the public welfare.

Private property may be taken for public use upon just compensation therefor.

ARTICLE 30. The people shall be liable to taxation as provided by law.

ARTICLE 31. No person shall be deprived of life or liberty, nor shall any other criminal penalty be imposed, except according to procedure established by law.

ARTICLE 32. No person shall be denied the right of access to the courts.

ARTICLE 33. No person shall be apprehended except upon warrant issued by a competent judicial officer which specifies the offense with which the person is charged, unless he is apprehended, the offense being committed.

ARTICLE 34. No person shall be arrested or detained without being at once informed of the charges against him or without the immediate privilege of counsel; nor shall he be detained without adequate cause; and upon demand of any person such cause must be immediately shown in open court in his presence and the presence of his counsel.

ARTICLE 35. The right of all persons to be secure in their homes, papers and effects against entries, searches and seizures shall not be impaired except upon warrant issued for adequate cause and particularly describing the place to be searched and things to be seized, or except as provided by Article 33.

Each search or seizure shall be made upon separate warrant issued by a competent judicial officer.

ARTICLE 36. The infliction of torture by any public officer and cruel punishments are absolutely forbidden.

ARTICLE 37. In all criminal cases the accused shall enjoy the right to a speedy and public trial by an impartial tribunal.

He shall be permitted full opportunity to examine all witnesses, and he shall have the right of compulsory process for obtaining witnesses on his behalf at public expense.

At all times the accused shall have the assistance of competent counsel who shall, if the accused is unable to secure the same by his own efforts, be assigned to his use by the State.

ARTICLE 38. No person shall be compelled to testify against himself.

Confession made under compulsion, torture or threat, or after prolonged arrest or detention shall

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not be admitted in evidence.

No person shall be convicted or punished in cases where the only proof against him is his own confession.

ARTICLE 39. No person shall be held criminally liable for an act which was lawful at the time it was committed, or of which he has been acquitted, nor shall he be placed in double jeopardy.

ARTICLE 40. Any person, in case he is acquitted after he has been arrested or detained, may sue the State for redress as provided by law.

CHAPTER IV. THE DIET

ARTICLE 41. The Diet shall be the highest organ of state power, and shall be the sole law-making organ of the State.

ARTICLE 42. The Diet shall consist of two Houses, namely the House of Representatives and the House of Councillors.

ARTICLE 43. Both Houses shall consist of elected members, representative of all the people.

The number of the members of each House shall be fixed by law.

ARTICLE 44. The qualifications of members of both Houses and their electors shall be fixed by law. However, there shall be no discrimination because of race, creed, sex, social status, family origin, education, property or income.

ARTICLE 45. The term of office of members of the House of Representatives shall be four years. However, the term shall be terminated before the full term is up in case the House of Representatives is dissolved.

ARTICLE 46. The term of office of members of the House of Councillors shall be six years, and election for half the members shall take place every three years.

ARTICLE 47. Electoral districts, method of voting and other matters pertaining to the method of election of members of both Houses shall be fixed by law.

ARTICLE 48 No person shall be permitted to be a member of both Houses simultaneously.

ARTICLE 49. Members of both Houses shall receive appropriate annual payment from the national treasury in accordance with law.

ARTICLE 50. Except in cases provided by law, members of both Houses shall be exempt from apprehension while the Diet is in session, and any members apprehended before the opening of the session shall be freed during the term of the session upon demand of the House.

ARTICLE 51. Members of both Houses shall not be held liable outside the House for speeches, debates or votes cast inside the House.

ARTICLE 52. An ordinary session of the Diet shall be convoked once per year.

ARTICLE 53. The Cabinet may determine to convoke extraordinary sessions of the Diet. When a quarter or more of the total members of either House makes the demand, the Cabinet must determine on such convocation.

ARTICLE 54. When the House of Representatives is dissolved, there must be a general election of members of the House of Representatives within forty (40) days from the date of dissolution, and the Diet must be convoked within thirty (30) days from the date of the election.

When the House of Representatives is dissolved, the House of Councillors is closed at the same time. However, the Cabinet may in time of national emergency convoke the House of Councillors in emergency session.

Measures taken at such session as mentioned in the proviso of the preceding paragraph shall be provisional and shall become null and void unless agreed to by the House of Representatives within a period of ten (10) days after the opening of the next session of the Diet.

ARTICLE 55. Each House shall judge disputes related to qualifications of its members. However, in order to deny a seat to any member, it is necessary to pass a resolution by a majority of two-thirds or more of the members present.

ARTICLE 56. Business cannot be transacted in either House unless one-third or more of total membership is present.

All matters shall be decided, in each House, by a majority of those present, except as elsewhere provided in the Constitution, and in case of a tie, the presiding officer shall decide the issue.

ARTICLE 57. Deliberation in each House shall be public. However, a secret meeting may be held where a majority of two-thirds or more of those members present passes a resolution therefor.

Each House shall keep a record of proceedings. This record shall be published and given general

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circulation, excepting such parts of proceedings of secret session as may be deemed to require secrecy.

Upon demand of one-fifth or more of the members present, votes of the members on any matter shall be recorded in the minutes.

ARTICLE 58. Each House shall select its own president and other officials.

Each House shall establish its rules pertaining to meetings, proceedings and internal discipline, and may punish members for disorderly conduct. However, in order to expel a member, a majority of two-thirds or more of those members present must pass a resolution thereon.

ARTICLE 59. A bill becomes a law on passage by both Houses, except as otherwise provided by the Constitution.

A bill which is passed by the House of Representatives, and upon which the House of Councillors makes a decision different from that of the House of Representatives, becomes a law when passed a second time by the House of Representatives by a majority of two-thirds or more of the members present.

The provision of the preceding paragraph does not preclude the House of Representatives from calling for the meeting of a joint committee of both Houses, provided for by law.

Failure by the House of Councillors to take final action within sixty (60) days after receipt of a bill passed by the House of Representatives, time in recess excepted, may be determined by the House of Representatives to constitute a rejection of the said bill by the House of Councillors.

ARTICLE 60. The budget must first be submitted to the House of Representatives.

Upon consideration of the budget, when the House of Councillors makes a decision different from that of the House of Representatives, and when no agreement can be reached even through a joint committee of both Houses, provided for by law, or in the case of failure by the House of Councillors to take final action within thirty (30) days, the period of recess excluded, after the receipt of the budget passed by the House of Representatives, the decision of the House of Representatives shall be the decision of the Diet.

ARTICLE 61. The second paragraph of the preceding article applies also to the Diet approval required for the conclusion of treaties.

ARTICLE 62. Each House may conduct investigations in relation to govermment, and may demand the presence and testimony of witnesses, and the production of records.

ARTICLE 63. The Prime Minister and other Ministers of State may, at any time, appear in either House for the purpose of speaking on bills, regardless of whether they are members of the House or not. They must appear when their presence is required in order to give answers or explanations.

ARTICLE 64. The Diet shall set up an impeachment court from among the members of both Houses for the purpose of trying those judges against whom removal proceedings have been instituted.

Matters relating to impeachment shall be provided by law.

CHAPTER V. THE CABINET

ARTICLE 65. Executive power shall be vested in the Cabinet.

ARTICLE 66. The Cabinet shall consist of the Prime Minister, who shall be its head, and other Ministers of State, as provided for by law.

The Prime Minister and other Ministers of State must be civilians.

The Cabinet, in the exercise of executive power, shall be collectively responsible to the Diet.

ARTICLE 67. The Prime Minister shall be designated from among the members of the Diet by a resolution of the Diet. This designation shall precede all other business.

If the House of Representatives and the House of Councillors disagree and if no agreement can be reached even through a joint committee of both Houses, provided for by law, or the House of Councillors fails to make designation within ten (10) days, exclusive of the period of recess, after the House of Representatives has made designation, the decision of the House of Representatives shall be the decision of the Diet.

ARTICLE 68. The Prime Minister shall appoint the Ministers of State. However, a majority of their number must be chosen from among the members of the Diet.

The Prime Minister may remove the Ministers of State as he chooses.

ARTICLE 69. If the House of Representatives passes a non-confidence resolution, or rejects a confidence resolution, the Cabinet shall resign en masse, unless the House of Representatives is dissolved within ten (10) days.

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ARTICLE 70. When there is a vacancy in the post of Prime Minister, or upon the first convocation of the Diet after a general election of members of the House of Representatives, the Cabinet shall resign en masse.

ARTICLE 71. In the cases mentioned in the two preceding articles, the Cabinet shall continue its functions until the time when a new Prime Minister is appointed.

ARTICLE 72. The Prime Minister, representing the Cabinet, submits bills, reports on general national affairs and foreign relations to the Diet and exercises control and supervision over various administrative branches.

ARTICLE 73. The Cabinet, in addition to other general administrative functions, shall perform the following functions:

Administer the law faithfully; conduct affairs of state.

Manage foreign affairs.

Conclude treaties. However, it shall obtain prior or, depending on circumstances, subsequent approval of the Diet.

Administer the civil service, in accordance with standards established by law.

Prepare the budget, and present it to the Diet.

Enact cabinet orders in order to execute the provisions of this Constitution and of the law. However, it cannot include penal provisions in such cabinet orders unless authorized by such law.

Decide on general amnesty, special amnesty, commutation of punishment, reprieve, and restoration of rights.

ARTICLE 74. All laws and cabinet orders shall be signed by the competent Minister of State and countersigned by the Prime Minister.

ARTICLE 75. The Ministers of State, during their tenure of office, shall not be subject to legal action without the consent of the Prime Minister. However, the right to take that action is not impaired hereby.

CHAPTER VI. JUDICIARY

ARTICLE 76. The whole judicial power is vested in a Supreme Court and in such inferior courts as are established by law.

No extraordinary tribunal shall be established, nor shall any organ or agency of the Executive be given final judicial power.

All judges shall be independent in the exercise of their conscience and shall be bound only by this Constitution and the laws.

ARTICLE 77. The Supreme Court is vested with the rule-making power under which it determines the rules of procedure and of practice, and of matters relating to attorneys, the internal discipline of the courts and the administration of judicial affairs.

Public procurators shall be subject to the rule-making power of the Supreme Court.

The Supreme Court may delegate the power to make rules for inferior courts to such courts.

ARTICLE 78. Judges shall not be removed except by public impeachment unless judicially declared mentally or physically incompetent to perform official duties. No disciplinary action against judges shall be administered by any executive organ or agency.

ARTICLE 79. The Supreme Court shall consist of a Chief Judge and such number of judges as may be determined by law; all such judges excepting the Chief Judge shall be appointed by the Cabinet.

The appointment of the judges of the Supreme Court shall be reviewed by the people at the first general election of members of the House of Representatives following their appointment, and shall be reviewed again at the first general election of members of the House of Representatives after a lapse of ten (10) years, and in the same manner thereafter.

In cases mentioned in the foregoing paragraph, when the majority of the voters favors the dismissal of a judge, he shall be dismissed.

Matters pertaining to review shall be prescribed by law.

The judges of the Supreme Court shall be retired upon the attainment of the age as fixed by law.

All such judges shall receive, at regular stated intervals, adequate compensation which shall not be decreased during their terms of office.

ARTICLE 80. The judges of the inferior courts shall be appointed by the Cabinet from a list of persons nominated by the Supreme Court. All such judges shall hold office for a term of ten (10) years with

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privilege of reappointment, provided that they shall be retired upon the attainment of the age as fixed by law.

The judges of the inferior courts shall receive, at regular stated intervals, adequate compensation which shall not be decreased during their terms of office.

ARTICLE 81. The Supreme Court is the court of last resort with power to determine the constitutionality of any law, order, regulation or official act.

ARTICLE 82. Trials shall be conducted and judgment declared publicly.

Where a court unanimously determines publicity to be dangerous to public order or morals, a trial may be conducted privately, but trials of political offenses, offenses involving the press or cases wherein the rights of people as guaranteed in Chapter III of this Constitution are in question shall always be conducted publicly.

CHAPTER VII. FINANCE

ARTICLE 83. The power to administer national finances shall be exercised as the Diet shall determine.

ARTICLE 84. No new taxes shall be imposed or existing ones modified except by law or under such conditions as law may prescribe.

ARTICLE 85. No money shall be expended, nor shall the State obligate itself, except as authorized by the Diet.

ARTICLE 86. The Cabinet shall prepare and submit to the Diet for its consideration and decision a budget for each fiscal year.

ARTICLE 87. In order to provide for unforeseen deficiencies in the budget, a reserve fund may be authorized by the Diet to be expended upon the responsibility of the Cabinet.

The Cabinet must get subsequent approval of the Diet for all payments from the reserve fund.

ARTICLE 88. All property of the Imperial Household shall belong to the State. All expenses of the Imperial Household shall be appropriated by the Diet in the budget.

ARTICLE 89. No public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association, or for any charitable, educational or benevolent enterprises not under the control of public authority.

ARTICLE 90. Final accounts of the expenditures and revenues of the State shall be audited annually by a Board of Audit and submitted by the Cabinet to the Diet, together with the statement of audit, during the fiscal year immediately following the period covered.

The organization and competency of the Board of Audit shall be determined by law.

ARTICLE 91. At regular intervals and at least annually the Cabinet shall report to the Diet and the people on the state of national finances.

CHAPTER VIII. LOCAL SELF-GOVERNMENT

ARTICLE 92. Regulations concerning organization and operations of local public entities shall be fixed by law in accordance with the principle of local autonomy.

ARTICLE 93. The local public entities shall establish assemblies as their deliberative organs, in accordance with law.

The chief executive officers of all local public entities, the members of their assemblies, and such other local officials as may be determined by law shall be elected by direct popular vote within their several communities.

ARTICLE 94. Local public entities shall have the right to manage their property, affairs and administration and to enact their own regulations within law.

ARTICLE 95. A special law, applicable only to one local public entity, cannot be enacted by the Diet without the consent of the majority of the voters of the local public entity concerned, obtained in accordance with law.

CHAPTER IX. AMENDMENTS

ARTICLE 96. Amendments to this Constitution shall be initiated by the Diet, through a concurring vote of two-thirds or more of all the members of each House and shall thereupon be submitted to the people for ratification, which shall require the affirmative vote of a majority of all votes cast thereon, at a special referendum or at such election as the Diet shall specify.

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Amendments when so ratified shall immediately be promulgated by the Emperor in the name of the people, as an integral part of this Constitution.

CHAPTER X. SUPREME LAW

ARTICLE 97. The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.

ARTICLE 98. This Constitution shall be the supreme law of the nation and no law, ordinance, imperial rescript or other act of government, or part thereof, contrary to the provisions hereof, shall have legal force or validity.

The treaties concluded by Japan and established laws of nations shall be faithfully observed.

ARTICLE 99. The Emperor or the Regent as well as Ministers of State, members of the Diet, judges, and all other public officials have the obligation to respect and uphold this Constitution.

CHAPTER XI. SUPPLEMENTARY PROVISIONS

ARTICLE 100. This Constitution shall be enforced as from the day when the period of six months will have elapsed counting from the day of its promulgation.

The enactment of laws necessary for the enforcement of this Constitution, the election of members of the House of Councillors and the procedure for the convocation of the Diet and other preparatory procedures necessary for the enforcement of this Constitution may be executed before the day prescribed in the preceding paragraph.

ARTICLE 101. If the House of Councillors is not constituted before the effective date of this Constitution, the House of Representatives shall function as the Diet until such time as the House of Councillors shall be constituted.

ARTICLE 102. The term of office for half the members of the House of Councillors serving in the first term under this Constitution shall be three years. Members falling under this category shall be determined in accordance with law.

ARTICLE 103. The Ministers of State, members of the House of Representatives, and judges in office on the effective date of this Constitution, and all other public officials who occupy positions corresponding to such positions as are recognized by this Constitution shall not forfeit their positions automatically on account of the enforcement of this Constitution unless otherwise specified by law. When, however, successors are elected or appointed under the provisions of this Constitution, they shall forfeit their positions as a matter of course.

Date of Promulgation: November 3, 1946
Date of Enforcement: May 3, 1947.

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10. POLITICAL PARTIES IN JAPAN

Introduction:

The main purpose of political parties in Japan is to nominate candidates with the goal of winning elections and controlling government policy. Unlike the United States, which has two major political parties, Japan's democratic parliamentary government operates within a multiparty system. This activity introduces students to the political party system in Japan through a case study. Students participate in a decision-making simulation involving major issues being addressed by the political leaders of Japan.

Objectives: At the conclusion of this activity, students will be able to:

1. Describe the political party system in contemporary Japan.

2. Compare the goals and support base of the major political parties in Japan to those within the U.S. party system.

3. Contrast the function of the party faction with the role of the opposition party.

4. Synthesize information from a case study in order to explain the role of the party factions in choosing a prime minister.

5. Participate in a decision-making simulation in order to analyze and develop possible solutions to national issues.

Grade Level: 9-12

Teaching Time: 2-3 class periods

Materials: Copies of Handouts 10-1, 10-2, 10-3, 10-4, and 10-5 for all students; resource materials for use by research groups.

Procedure:

1. A saying in Japan describes a successful political party: *jiban, kanban, kaban* or "supporting ground, billboard, and attaché case." This slogan reflects the idea among Japanese that it takes a strong personal support organization of the candidate (*jiban*), a convincing or interesting image like a billboard advertisement (*kanban*), and money in one's attaché case (*kaban*). Ask students to apply this expression to U.S. politics. Can they list any examples from the most recent presidential campaign?

2. One of the major differences between the political system in Japan and the United States is the existence of a formal multiparty system in Japan. Point out that Japan's multiparty system is not unique. Can the class name any other nations that have multiparty systems? (Britain, France, Italy, and Germany are also parliamentary forms of government with a multiparty tradition.) Students may need to review the workings of a parliamentary government system.

3. Pass out Handouts 10-1 and 10-2. After reviewing the information on both handouts, ask students to identify the major differences between the political parties. Students should note the following differences:

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- The support base, the party platform, and the size of the party membership.
- The Liberal Democratic Party (LDP) is the major political party in Japan from which all recent prime ministers have been elected.
- *Komeito* is composed of Buddhist followers and is a successful religious-focused party. You may wish to make some comparisons where, for example, religious leaders in the United States have attempted to win the nomination of the major parties, but have not started a major third party. At the local level, however, religious groups have formed parties and run candidates for office.
- The Social Democratic Party of Japan (SDPJ), the major opposition party in Japan, opposes any move to establish a military force in Japan. Would a party with this pacifist platform be successful in the U.S.?

4. Discuss the difference between the role of the factions and the opposition parties. Within one party, like the LDP, the factions serve to solidify support for the major LDP party leaders. The opposition parties provide criticism, and sometimes solutions, for the majority LDP policies. Some political scientists say the United States and other nations have also served as an "opposition party" in that they have exerted pressure on the LDP government to change foreign and economic issues.

5. What happens when a prime minister gets elected in Japan? What goes on behind the scenes as the faction leaders compete to gain the nomination? Distribute Handout 10-3. This case study will introduce students to the important role that factions play in electing a prime minister. Draw comparisons to the 1992 U.S. Democratic primary with its large number of candidates seeking to become president. As each of the candidates dropped out of the primary race, their support was courted by the leading candidates. Due to the parliamentary form of government in Japan, the political factional maneuvering for the selection of the party's candidate for prime minister takes place without voter participation.

6. Distribute Handout 10-4. This handout represents a brief summary of some of the national issues being discussed in Japan in the early 1990s. Japanese prime ministers, like U.S. presidents, are expected to recognize and develop policy solutions to national concerns. Have students review the handout and discuss any similarities with current U.S. national issues.

7. Begin the simulation by dividing the class into six equal-sized groups. Assign each member a different number or color for identification. Tell all groups that they are to role-play leading Japanese citizens appointed to a "Blue Ribbon Panel" by the prime minister (teacher) with the goal of developing policy solutions to some of the major national issues. Assign each group one issue from Handout 10-4 for research. Allow one class period for group work.

8. Following the research period, have the students regroup according to their number/color. In their new groups, students are to teach each other about the information their group researched.

9. Bring the whole class together and ask the Blue Ribbon Panel to vote on the issue they feel is most important for the nation to solve. Construct a decision-making chart to determine how that issue might be resolved. Work with the students, using the board or overhead, to (1) list alternative solutions; (2) consider the pros/cons for each; (3) rank the solutions; and (4) issue a "press release" explaining the class solution.

10. Close by asking students to read Handout 10-5, which presents a *New York Times* editorial. Ask students if and why a U.S. voter should be concerned with political reform in Japan. As citizens in a democratic country, should we have a concern for democracy around the globe? Ask students to assume the role of a Japanese voter and write a letter to the editor of a Japanese or U.S. newspaper expressing their opinion on the issue of election reform.

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Resources:

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The Japan of Today. Tokyo: International Society for Educational Information, Inc., 1989.

Kernell, Samuel, ed. *Parallel Politics: Economic Policymaking in the U.S. and Japan.* Washington, DC: Brookings Institute, 1991.

Matsuzaki, Minoru. "Abe's Death Puts LDP into Presidential Turmoil," in *Japan Times Weekly International Edition* (June 3-9, 1991).

Who's Who of Japan 1987-88. Hong Kong: International Culture Institute, 1987.

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JAPAN'S POLITICAL PARTIES

Liberal Democratic Party:

Political Orientation: Conservative party.

Founded: 1955 from a merger of two post-World War II conservative parties. The LDP has held control of government without interruption since that time.

Goals: Support democracy, build an independent and self-reliant Japan, improve international relations, and develop a comprehensive economic program for the country. Other goals are cooperative relations with the United States based on both a security alliance and continuing trade relations, and economic assistance for developing nations of the world.

Support Base: The LDP gets strong support from both big business and rural interests.

Social Democratic Party of Japan:

Political Orientation: Liberal party.

Founded: 1945 through a merger of different workers' parties.

Goals: Socialism through a "peaceful and democratic revolution" while upholding the peace constitution. The SDPJ has traditionally opposed the existence of Japan's Self-Defense Forces and recently delayed the passage of the Peace Cooperation Bill, which allows limited dispatch of SDF forces abroad.

Support Base: Organized labor, student groups, voters in rural areas, and educated people in government service and education.

Special Note: The SDPJ has been very successful in fielding female candidates for office; it made Japanese history with Takako Doi, who served as leader of the party from 1986-92, the first female to hold such high office.

Komeito (Clean Government Party):

Political Orientation: Centrist party.

Founded: 1964; originally formed as the political arm of Soka Gakkai, a Buddhist sect.

Goals: Reform of the political system, creating a welfare society bsed on "humanitarian socialism," and world peace through global disarmament, especially nuclear disarmament. Komeito supports Article 9, the no-war clause of the 1947 constitution, and opposes communism since it supports violent revolution.

Support Base: Komeito tends to get its support from followers of Soka Gakkai, who are often from the lower class living in urban areas; it also has strong support among females.

Special Note: It is the most successful religious political party in the developed world.

Japan Communist Party:

Political Orientation: Liberal party.

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Founded: 1922, as an underground political association. It came out into the open after World War II.

Goals: The party is moderate compared to other countries' communist parties, and says if it ever came to power, it would allow private business, respect civil liberties, and permit multiparty democracy. The JCP's official aim is the realization of a community society in Japan through democratic people's revolution and then a socialist revolution. It supports world peace through Japanese communism.

Support Base: Members of the party, urban lower class voters, and protest voters.

Democratic Socialist Party:

Political Orientation: Centrist party.

Founded: 1960, by a right-wing group that broke away from the Socialist Party in favor of defense ties with the United States.

Goals: Strong defense ties with the United States and the Japanese Self-Defense Forces. It also stands for electoral law reform, reform in local government, reduced bureaucracy, and a "Japanese-style" welfare of family and corporate support programs.

Support Base: The DSP receives most of its support from a nationwide federation of unions of factory workers.

Rengo (Sangiin):

Political Orientation: Liberal party.

Founded: July 1989, after successfully fielding 11 candidates in the House of Councillors election.

Goals: To establish "a free, equal, fair, and peaceful society" through the Japanese constitution. It stands for democracy, basic human rights, and a permanent peace through Article 9 of the constitution.

Support Base: Rengo's power base is the Japanese labor confederation of the same name.

Special Note: Rengo is a pragmatic party, even saying it will support any other party that also supports their goals, including the LDP. Makeup of the party includes feminist movement supporters and farm interests.

Japan New Party:

Political Orientation: Conservative party.

Founded: 1992, founded by Morihiro Hosokawa, former governor of Kumamoto prefecture and ex-LDP member.

Goals: Elimination of the current bureaucratic government, giving more power to local goverments, establishing a "real parliamentary democracy," and revolutionizing the educational system.

Support Base: Independent Japanese voters and conservative voters who no longer support the LDP.

Special Note: The Japan New Party succeeded in gaining four seats in the House of Councillors election July 26, 1992.

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CURRENT DIET MEMBERSHIP

Two characteristics are constant in Japanese politics. The Liberal Democratic Party (LDP) stays in power, and the other parties are the opposition. This form of government has been called the "one and a half party system" because despite Japan's having a multiparty system, only one party has the strength and numbers to control the government. The following table shows the present party representation in both houses of the Diet as of August 1992.[1]

Political Parties	House of Councillors	House of Representatives
Liberal Democratic Party	106	276
Social Democratic Party of Japan	73	138
Komeito (Clean Government Party)	24	45
Japan Community Party	11	16
Democratic Socialist Party	12	13
Rengo (Sangiin)	11	0
Japan New Party	4	0
Niin Club	5	0
Progressive United Social Democratic Party	0	5
Independent	6	6
Vacant	0	13

Factions Within the LDP

The LDP is composed of smaller groups called factions, similar to factions in the British parliamentary system. Examples of "factions" in U.S. politics include the conservative wing of the Republican Party, Republicans for Choice, or Jerry Brown supporters in the Democratic Party. Japanese factions, however, are formal organizations with separate headquarters and funding, annual meetings, official membership, and even official names.

[1]The figures are compiled from *Asahi Annual Year Report*, March 20, 1991; *Keizai Koho's Japan 1992; Japan Echo* 1991 Special Edition, p. 50; and *Japan Times Weekly Edition*, July 20-26, 1992.

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Some of the factions are so large that their membership exceeds that of other parties in the Diet; this is due to strong financial support tied to the patron-client relationship between the LDP and their supporters in industry and special-interest groups. The LDP's largest faction has more members than either Komeito, DSP, JCP, Rengo, or the Japan New Party![2] Thus, factions can be called smaller parties *within* a party.

There is a strong link between factions and the office of prime minister. The goal of becoming leader of a faction is the hope of becoming prime minister. Factions traditionally have clustered around these kinds of ambitious men. Because of this, candidacies for prime minister are much less issue-oriented than personality-oriented and rely heavily on the strength of the factions.

The largest faction, in particular, holds the key to the selection of the prime minister and the general direction of the government. Although the heads of government periodically change, one thing remains constant throughout: the dominance of the largest faction in Japanese politics. Kakue Tanaka, ex-prime minister and former leader of the largest LDP faction, referred to the prime minister as "a hat" worn by the ruling party that could be removed when not in fashion.[3] The strength of the factions has proliferated to the degree where they can be said to be more important than political parties.

Role of the Opposition

No single party other than the LDP has been able to gain a majority of both houses. As a result, the other parties have played the role of "perpetual opposition" to the LDP, criticizing the party-in-power's policies but unable to offer alternative sources of leadership in the country.

Although the opposition seems weak, they play an important role in the Japanese government. "The opposition parties use formal Diet committee meetings and floor debate, which the press covers extensively, to inform the public of their views on the issues. The opposition parties in Japan exert greater influence over lawmaking than what a casual observer might think, because Japan is much more a consensual society than Western democracies. This means that in Japan the majority must do more to placate the minority than in other countries, or risk trouble."[4] The opposition serves as a "moral voice" in the Diet.

One opposition tool in voicing disapproval of certain legislation is to boycott the Diet; the LDP then must gather a quorum and push the bill through the Diet without the opposition present, which is considered very bad form in Japan. The last time the LDP did this was in 1960, when the Socialist and Communist parties boycotted the Japan-U.S. security treaty; when the LDP proceeded to pass the bill, millions of Japanese filled the streets in protest. As a result, the LDP has since tried to make some sort of compromise with the opposition rather than proceeding without them. Other opposition tools include stalling tactics, called "ox-walking," and threatening to resign en masse.

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[2] The largest faction in the LDP, the Takeshita faction, has 106 members in the Diet (*Japan Times*, September 16-22, 1991).

[3] Peter Tasker, *The Japanese* (New York: Meridian Books, 1987, p. 157. Also see: *The Japan Times International Edition* and *Far Eastern Economic Review*.

[4] Lucien Ellington, *Japan: Tradition and Change* (White Plains, NY: Longman, 1990), p. 132.

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CASE STUDY: BECOMING PRIME MINISTER IN JAPAN

November 5th, 1991, Tokyo, Japan. Kiichi Miyazawa becomes prime minister after winning both elections in the Upper and Lower Houses of the Japanese Diet. What events led to the election and what role did factions within the Liberal Democracy Party (LDP) play in choosing the prime minister?

In the days prior to the election, incumbent Prime Minister Toshiki Kaifu was expected to be re-elected with the support of the biggest LDP faction, the Takeshita faction. However, Kaifu had problems, being constantly under pressure from the different factions' leaders, making it difficult to build the coalitions necessary to pass legislation when the factions wanted a different approach. For example, in spring 1991, Kaifu found it difficult to get a support package for the Persian Gulf War effort approved in the Diet, bringing criticism upon the Japanese government for being slow in taking action. As a result of Kaifu's inability to unite the party on issues like this, the Takeshita faction seemed prepared to look at other LDP members to replace him as prime minister.

Who was the Takeshita faction considering? The answer was Shintaro Abe, leader of the second largest faction of the LDP at that time. Previously, due to political compromise between the leaders of the LDP's factions leading up to the 1987 election, Noboru Takeshita became prime minister with Abe next in line as reward for his faction's support in that election. This succession of power would have taken place were it not for the Recruit scandal of 1988, in which Abe, as well as then-Prime Minister Takeshita and finance minister Kiichi Miyazawa, accepted illegal contributions. As a result, this transition was unexpectedly postponed.

Abe was expected to return in the November 1991 election. After waiting for three years, most of the outrage over Recruit had settled. With Kaifu's own ineptness becoming more apparent, the likelihood of Abe's return was high. Unexpectedly, though, Abe died in May 1991. Unless the Takeshita faction could find an alternative, they would have to stick with Kaifu.

The events leading up to the election are summarized below. With Abe's death, and the near split of his faction, a new leader, Hiroshi Mitsuzuka, was chosen to head the faction that had fallen from second largest to third. The membership of the factions was as follows:

the 105-member Takeshita faction
the 81-member Miyazawa faction
the 80-member Mitsuzuka faction
the 67-member Watanabe faction
the 31-member Komoto faction

It appeared that the Takeshita faction would continue its support of Prime Minister Kaifu, who also had the support of his own faction, the Komoto faction. The other faction leaders also would naturally run for the top post, thus creating a three-way split among the remainder of the party membership, giving Kaifu the victory. This is how things appeared in the fall of 1991.

If the three middle factions joined forces to prevent Kaifu from being elected, they would have the necessary numbers to win the election. This scenario, envisioned by three men from the three factions could oust Kaifu and break the Takeshita faction's grip on Japanese politics. This group's proposal was a response to Kaifu's fervent commitment to government reform, which would have changed the multiple-seat representation system to a single-seat one, thus costing many LDP and opposition party members their jobs. If Kaifu were to be re-elected, the possibility of reforming the Japanese system would grow stronger.

Kaifu, however, did not seek re-election. He had lost the support of the largest faction, thus destroying his hopes of being re-elected as prime minister with the few votes his faction possessed. After struggling to convince the Diet to pass the reform bill unsuccessfully, Kaifu threatened to dissolve

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the lower house. The Takeshita faction, upset by Kaifu's threat, decided to support one of the other candidates. As a result, the other candidates, instead of standing together in a united front, were reduced to seeking the Takeshita faction leader's approval. Eventuallly, the Takeshita faction supported Miyazawa.

Miyazawa won the October 27th election for party leader and then went on to become Japan's 49th prime minister as expected, defeating opposition party leaders in both house elections.

Questions:

1. What do you think the phrase "factions are political parties within a political party" means? Do you agree?

2. To which party to the factions belong? Is there anything comparable to this phenomenon in U.S. politics?

3. What role do factions play in determining the prime minister? Which faction(s) is/are most influential?

4. Do you think that the other Japanese political parties play an important role in choosing the prime minister?

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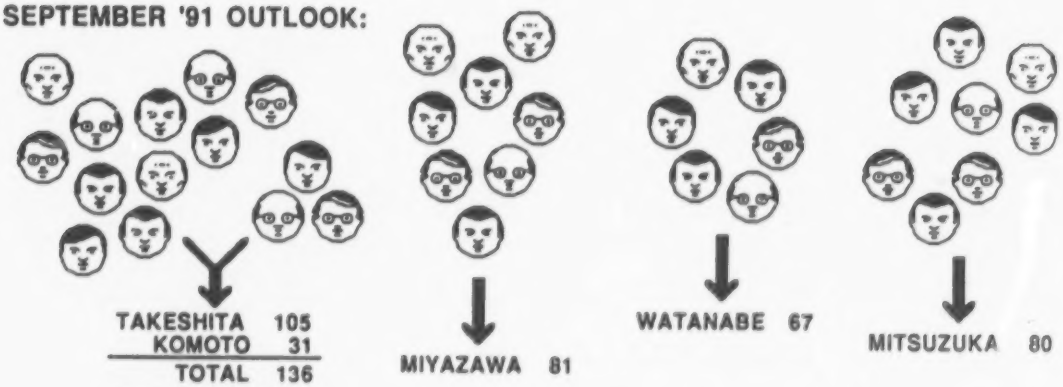
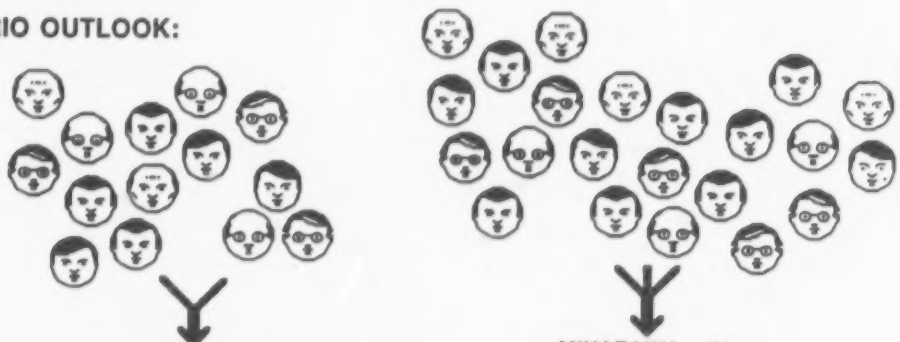
SEPTEMBER '91 OUTLOOK:



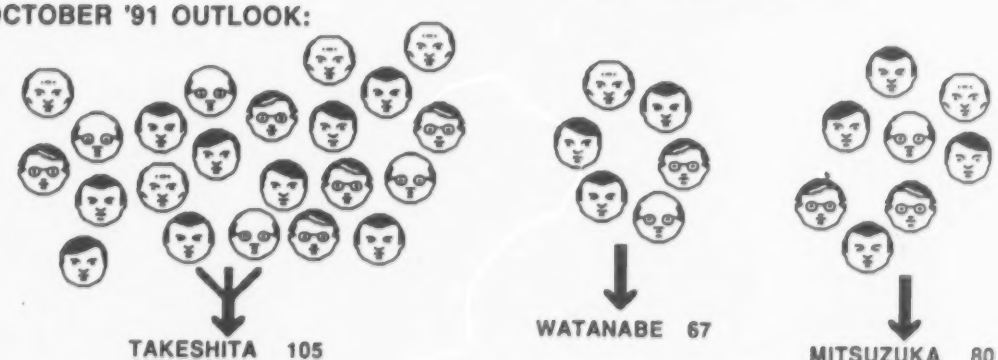
KAIFU WINS!

YKK TRIO OUTLOOK:



YKK CANDIDATE WINS!

OCTOBER '91 OUTLOOK:



MIYAZAWA WINS!

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THE POLITICIANS

Name: Kiichi Miyazawa
Education: Tokyo University (1941)
Political Affiliation: LDP (Miyazawa faction)
Number of Times Elected: 9

Before becoming prime minister, Miyazawa served in the Ministries of Finance, International Trade and Industry, Foreign and Domestic Affairs. Also served as Secretary General and Vice Minister. Miyazawa was Minister of Finance until his resignation during the Recruit scandal of 1989. Miyazawa's success in the Fall 1992 election signals the return of other scandal-tainted politicians to high government posts and a back-to-business attitude in the Japanese Diet.

Name: Noboru Takeshita
Education: Waseda University (1947)
Political Affiliation: LDT (Takeshita faction)
Number of Times Elected: 12

Served as Secretary General and Minister of Construction and Finance before becoming Prime Minister (1987-1989). Takeshita resigned after being implicated in the Recruit stock-for-favors scandal. Takeshita leads the largest faction of the LDP, inheriting his position from its former leader, Kakuei Tanaka, after Tanaka suffered a career-ending stroke in 1985. He has close ties to Shin Kanemaru, including familial ties through the marriage of their children. There have been signs of rivalry between the two powerful politicians, but they still conduct business in a mentor-student (*oyabun-kobun*[1]) fashion.

Name: Michio Watanabe
Education: Tokyo University School of Commerce (1944)
Political Affiliation: LDP (Watanabe faction)
Number of Times Elected: 10

Deputy Prime Minister and Foreign Minister, Former Minister of International Trade and Industry, Finance, Agriculture, Welfare, and former Secretary General. Watanabe leads the fourth largest faction in the LDP. After Yasuhiro Nakasone's resignation from the LDP in 1989, Watanabe (Nakasone's rival) became leader of Nakasone's faction. Watanabe, with his internationally-minded farm policies, will probably have a role in shaping the Diet's policy on liberalization of the Japanese market for imported rice.

[1] Literally, this means "parent-child" or "mentor-pupil" and reflects the traditionally held value in Japan of respect toward those older or more experienced than oneself.

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Name: Hiroshi Mitsuzuka
Education: Waseda University (1951)
Political Affiliation: LDP (Mitsuzuka faction)
Number of Times Elected: 7

Former Minister of International Trade and Industry (MITI), Transportation, and Foreign Affairs. Upon former Minister of Foreign Affairs Shintaro Abe's death, Abe's faction fell into disarray with various members, including Mitsukuka, fighting for the leadership. This struggle lasted until Mitsuzuka garnered enough support (including endorsement from Takeshita) to become the new leader of the LDP's third largest faction.[2]

Name: Toshiki Kaifu
Education: Waseda University (1954)
Political Affiliation: LDP (Komoto faction)
Number of Times Elected: 11

In the wake of the Recruit scandal, the LDP chose former Education Minister Kaifu, a relatively obscure but scandal-free leader of the LDP's smallest faction, to help improve the LDP's image. While prime minister, Kaifu continually had to cater to the LDP's largest faction, the Takeshita faction, in order to remain in power. He lost the faction's support when he threatened to dissolve the lower house after reform bills he advocated were defeated. Instead of facing humiliating defeat in the election, Kaifu decided not to seek another term.

Name: Shin Kanemaru
Education: Tokyo University (1937)
Political Affiliation: LDP (Takeshita faction)
Number of Times Elected: 12

Kanemaru served as Vice-Minister to Noboru Takeshita. he also held the positions of Construction and Defense Ministers and was Secretary General. Over the years, Kanemaru has become a powerful party elder, gaining the reputation as a "kingmaker" or "shadowminister" because of his far-reaching influence in Japanese politics. Under Prime Minister Miyagawa, Kanemaru accepted the position of vice president of the party, solidifying support for the administration within the LDP. In 1992, he resigned this post in the aftermath of a political scandal. However, he remains a major player in the party.

[2]This is a very brief summary of events following Shintaro Abe's death. For a detailed account, see *The Japan Times Weekly International Edition*, July 1-7, 1991, p. 5.

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WHAT ARE THE POLITICAL ISSUES?

Malapportionment: Due to the way the multimember (as opposed to single-seat electoral districts in the United States) electoral districts are drawn in Japan, urban districts are disproportionately weaker in terms of representation than are rural districts. The ratio of rural or urban representation in districts is sometimes 3 to 1, strongly overrepresenting rural interests.

Money Politics: Due in large part to the multiple representation system, where two, three, or more seats are determined in each district as a percentage of the vote, two or more candidates from the LDP have to compete against each other as well as other party candidates, thus increasing the amount of money the party and candidates need in order to fund all the campaigns. This political practice of raising money, accepting political "donations," and shifting vast amounts of money to candidates throughout the parties is called money politics.

The Peacekeeping Operations (PKO) Law: This law came into effect due to the debate raised during the Persian Gulf War (1991) over Japan's role in United Nations activities. It provides for the dispatch of Japan's Self-Denfense Forces overseas to help in peacekeeping operations, but parties opposed to the law say it violates Article 9 of Japan's constitution.

Scandals: Political scandals involving illegal contributions in exchange for political favors are nothing new in Japan. The latest scandal contributed to the resignation of Shin Kanemaru, Vice President of the majority LDP party and one of the most influential politicans in recent history. The reason why these scandals are so common in Japan is due to money politics. Recently, a member of the Japan's Self-Defense Forces suggested that the military should take over the Japanese government in order to clean up the money-related political scandals.

Reform Movements: Candidates advocate reforms such as: (1) changing the number of electoral seats within each district to eliminate malapportionment; (2) changing from a multiple district representational system to a single-seat system that would help reduce money politics and factioning within the LDP; and (3) liberalizing restrictive campaign laws.

Agricultural Trade: International trade frictions over the opening of Japan's agricultural markets are caused by the protest of Japanese farmers who, due in large part to malapportionment, have a powerful influence over the government. For example, rural interests pressure politicians to oppose opening Japan's rice market to foreign imports in order to protect farmers' livelihoods.

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CLEANER JAPAN, EASIER ALLY

According to stereotype, public opinion doesn't count for much in Japanese politics. But public outrage over big-money politics is driving Tokyo's most important power broker, Shin Kanemaru, from his remaining political posts.

If the public can sustain its righteous anger, it might transform Japan's one-party system and develop more representative political institutions. Americans have a stake in this struggle. A Japan less beholden to farm voters and faction bosses could be a less frustrating ally.

Mr. Kanemaru acknowledges illegally accepting $4 million from a trucking company. The transaction is alleged to have been part of an elaborate scheme used to pay organized crime figures for silencing critics of a key Kanemaru ally, former Prime Minister Noburo Takeshita.

The prominence of the politicians involved, the link to crime bosses and prosecutors' lenient treatment of Mr. Kanemaru galvanized the public reaction. Business leaders and even politicians joined the chorus of denunciation. In response, Parliament will soon take up limited reforms. These include stiff penalities for illegal contributions and reapproptionment of seats in line with population shifts. Reapportionment could dilute the influence in interest groups like rice farmers and better reflect the interests of urban consumers. More far-reaching changes are needed.

A switch to single-member parliamentary districts could sharply reduce election costs and impose unity on party factions. A split of the ruling Liberal Democrats would give Japan two competitive mainstream parties. With continued public pressure, both steps are possible by next year.

The Kanemaru affair is the latest in a series of scandals that have brought down governments. The scale of political contributions has expanded exponentially, bringing calls for curbs on political spending. Meanwhile, drastically changed conditions have undermined the rationale for a dominant business-backed party. Communism is no longer an issue. Japanese corporations are no longer fragile, desperate for political stability. Japan's international interests require rational government decision-making. And a new generation of urban consumers needs fairer representation.

Japan's long-passive citizenry is right to demand cleaner, more competitive politics. Japan's allies have good reason to wish them success.

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11. CAMPAIGN CULTURE: GETTING ELECTED IN JAPAN

Introduction:

A nation's cultural values and attitudes play an important role in shaping the way in which political campaigns and elections are organized and carried out. This activity allows students to learn about the culture of political campaigning in Japan and to apply that knowledge as they role play party members in a Japanese election campaign simulation.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify examples of the role of Japanese culture in shaping the political process used to elect candidates to government.

2. Draw comparisons between Japanese and U.S. national campaign and election procedures.

3. Evaluate whether any of the Japanese campaign rules and regulations could be adapted to the U.S. election system.

4. Apply knowledge of Japanese campaign and election techniques by participating in a simulation to elect a prime minister.

Grade Level: 9-12

Teaching Time: 2-3 class periods

Materials: Copies of Handouts 11-1, 11-2, 11-3, and 11-4 for all students. Teachers may also want to obtain the video *Running and Running for Mayor* from the *Faces of Japan* series. Copies can be obtained from the nearest regional Consulate General of Japan (see "Resources" section in this publication), as well as from the producer, TeleJapan USA in New York City. For the simulation, you will need four pairs of white gloves, four large ribbon/paper roses, construction paper for campaign signs.

Procedure:

1. Begin by asking the class to list some of the cultural characteristics unique to the United States and Japan. Post all answers on the board under two columns, labeled "United States" and "Japan." The following answers are broad generalizations and there are exceptions:

United States	Japan
individualism	work in groups
confrontational and litigious	harmonious, few lawyers
heterogeneous diverse society	basically homogeneous
young ideas valued	seniority rewarded
military power	pacifism since 1947
right to bear arms	owning arms forbidden
question authority	respect authority
learning on own respected	prefer to study with master

Ask students to speculate on how these differing characteristics might affect political campaigns.

Activity developed by Patricia Weiss, with Samuel Hale and Michael Duckworth.

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2. Explain that culture plays an important role in the development of the rules and procedures for political campaigns in both the United States and Japan. Throughout this lesson, students should compare and contrast the differences between the culture of politics in the United States and Japan. While there are always exceptions, the following examples illustrate how views on *the group vs. individualism* influence political campaigns.

Japan: From birth through death, Japanese people work together in groups. The concept of group harmony is very important in Japan. Candidates are chosen by the political parties, who work behind the scenes with different special-interest groups to get their candidate elected. Political dynasties that include father-to-son seats in the Diet are not uncommon; this includes marriages between the families of powerful LDP factions.

United States: Party candidates often portray themselves as independent thinkers, not beholden to party politics or special-interest groups. Ross Perot ran for the office of president as an individual citizen who was not part of the Washington group. However, some political dynasties do exist in the United States; in Chicago, the current Mayor Daley followed in his father's footsteps.

Similarly, the following examples illustrate the effects of *attitudes toward authority*:

Japan: The Japanese have had a long tradition of the common man being subordinate to authority. The traditional Japanese voter will often avoid participating in the discussion of political issues, leaving this task to the party officials. This custom has allowed the Japanese government to establish campaign procedures that other democratic societies might label restrictive. This trend might be changing with younger urban voters who have grown up under the 1947 Constitution and have been exposed to national and international public opinion.

United States: The right to question authority has been a tradition throughout U.S. history. Examples include the American Revolution, the Vietnam War protests, the impeachment hearings on President Nixon, and recent voter initiatives to impose term limits on the members of Congress.

3. Explain that students will be taking part in a simulation to experience the influence of Japanese culture on a hypothetical political campaign and election for prime minister. Students will role-play faction members belonging to one political party during a Japanese election campaign. Before beginning the simulation, however, students will need additional background information.

4. Distribute Handout 11-1 and allow time for students to read it. Form a student panel to debate/discuss:

- Should election day in the United States be changed to Sunday? Students should consider whether they think voter turnout would increase on a non-work day.
- Should Congress establish a fixed limit on the numbers of days to campaign? Students should consider whether shortening the campaign would help reform campaign funding. Would better candidates run if they did not have to be fund-raisers and spend at least two years running for president?
- What roles does the U.S. press play in creating a candidate's image? Why do famous media personalities appeal to voters?

5. Distribute Handout 11-2. After they have read the rules, ask students to list the major differences between U.S. and Japanese election rules. Ask students whether they feel U.S. voters could operate within Japanese rules.

6. Distribute Handout 11-3. Note the information on each faction that students will need to know to decide on the design and display of campaign information and the dress of faction candidates when making their campaign speeches. Explain that the *daruma* doll is derived from the Buddhist disciple, Bodhidharma. According to legend, Bodhidharma meditated so long and hard that his limbs withered

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away. Reflecting the character of Bodhidharma, the *daruma* doll is a symbol of perserverence and steadfastness in achieving a lofty goal. It is used by Japanese politicians, children, and others as a goal-setting device. People set a goal, filling in one of the *daruma's* eyes; they then fill in his other eye when the goal has been achieved.

7. If available, have the class view the video, *Running and Running for Mayor* from the *Faces of Japan* series. This video demonstrates the way in which political campaigns are conducted in Japan. Teachers may also use community resources and consult Japanese nationals in the school district for advice.

8. Begin the simulation by reminding students that their participation in the campaign will be evaluated by how successfully they apply the information from the handouts. Explain that the class will be divided into four factions, each of which will select a candidate, plan a campaign strategy, and present a campaign speech.

9. Let the whole class select a name for their political party. Then distribute Handout 11-4. Divide the class into the following factions:

Big Business Faction—12 members
Farmers Faction—8 members
Urban Professional Faction—6 members
Environmental Faction—4 members

10. Allow time for each faction to review all the other factions' positions and to name their group, based on the faction profile. All faction members should take turns filling in the left eye of a *daruma* doll for good luck.

11. Each faction should then nominate a student leader, based on his/her ability to articulate the faction's campaign issues. This representative will be the faction candidate for Prime Minister. Each faction should prepare a fictional name and biography (consult Handout 11-1) for their candidate.

12. Next, each faction should develop a campaign strategy including the development of a campaign speech and advertisement. Prime minister candidates should adopt the dress appropriate for Japanese politicians (see Handout 11-3). Some factions might consider merging to strengthen their power base.

13. Each candidate for prime minister (appropriately dressed) should deliver a speech outlining the faction's position (speeches may be videotaped.) Following speeches, have the class vote for prime minister.

14. The winning candidate will have paper/ribbon roses placed above his/her name at the faction's headquarters. The entire faction should join in painting the right eye of the *daruma* doll. Finally, the new prime minister should visit the grave of the faction founder and pour a *sake*-substitute over the gravestone.

15. Close the activity by debriefing with the students. Remind students that they might be involved in international careers that will benefit from their knowledge of Japanese political procedure. Students should become sensitive to the cultural difference between the United States and other nations. Ask students to recall the major differences between running for national office in the United States and Japan; list their answers on the board. Discuss the role of Japanese culture in each phase of the election process. Ask students to follow stories of Japanese politics in the press and bring articles into class to share and post on a bulletin board.

Resources:

Ellington, Lucien. *Japan: Tradition and Change*. White Plains, NY: Longman, 1990.

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Hrebenar, Ronald J. *The Japanese Party System.* Boulder, CO: Westview Press, 1992.

Illustrated Today's Japan. Tokyo: Japan Travel Bureau, 1990.

Kishimoto, Koichi. *Politics in Modern Japan: Development and Organization.* Tokyo: Japan Echo, Inc., 1988.

Reischauer, Edwin O. *The Japanese Today: Change and Continuity.* Cambridge, MA: Harvard University Press, 1988.

Tasker, Peter. *The Japanese: Portrait of a Nation.* New York: Meridian Books, 1987.

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JAPANESE ELECTIONS: BACKGROUND

When Do Japanese National Elections Occur?

Election days fall on Sunday—a day when schools are closed and most adults have the day off. The old Japanese lunar calendar is often consulted to find a lucky Sunday on which to have the election. Election turnout ranges from 65 percent in urban areas to 80 percent in rural districts.

In Japan, election campaigns occur in a much shorter time frame than in the United States. According to Japanese law, candidates have only 15 days to campaign for the House of Representatives and 18 days for the House of Councillors.

Vacancies in the House of Councillors are filled by special elections held within 40 days of official notification. Vacancies in the House of Representatives are not filled by special election and are only filled at the time of the next general election.

Elections can occur at any time, due to the parliamentary nature of the system, where the lower house can be dissolved and new elections held. In the case of lower house dissolution, a general election must be held within 40 days.

When members' terms in either house expire, an election is held within 30 days.

Who Runs for Office?

A person has to be at least 30 years old and of Japanese nationality in order to run for the House of Councillors. A person has to be at least 25 years old and of Japanese nationality in order to run for the House of Representatives.

A candidate can be either male or female. Recently there has been a rise in the number of female candidates, referred to as "Madonna" candidates in the Japanese press.

When a politician retires or dies, it is common for his son or relative to "inherit" the politician's personal campaign organization (*koenkai*) and to campaign for that politician's office.

It is not uncommon for television anchorpersons, actors, comedians, *sumo* wrestlers, and other media personalities to be elected to the House of Councillors.

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JAPANESE ELECTION RULES AND REGULATIONS

The voting age is 20 years and includes both genders.

Members of both houses are elected from multiple-member constituencies. There is not only competition from other parties for two to three offices in each district, but from other members of the same party.

While there are limits on donations to candidates, these laws are often overlooked.

In Japan, spending on campaigns is limited. If a candidate spends over the legal amount, he or she can be removed from office. However, creative accounting methods are often used to camouflage extra spending.

Canvassing or door-to-door campaigning is illegal in Japan.

Signature drives and polling are illegal in Japan.

Providing food or drink, mass meetings, parades, unscheduled speeches, and multiple campaign vehicles are forbidden by law.

Candidate-produced literature and newspaper editorials about candidates are not allowed.

Candidates can contact voters through government-produced postcards.

Campaign posters can only be posted on official signboards.

Political parties are allowed to advertise in newspapers and on television and radio, but the names of specific candidates may not be mentioned.

Each party is allowed a maximum of five government-paid newspaper ads of specific size and content; television (two-and-a-half minute TV slots) and radio announcements are allowed.

A number of joint speech meetings are held during the campaign period.

Only government-financed handbills and brochures are allowed.

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CAMPAIGN CULTURE

A *koenkai* is a support group for a political candidate from his/her district. It is often composed of organizations like business, women's, religious, and agricultural interests. This is an example of a group behavior found throughout Japanese society.

Party members and candidates are commonly seen wearing white gloves when on the campaign trail. White gloves symbolize the fact that the candidate has not been involved in corruption or "dirty politics."

Before the election campaign begins, the candidate and his party followers paint in the left eye of a *daruma* doll for good luck.

Only posters with the name of the political party can be posted outside the party headquarters. Political parties cannot advertise the name of their candidates on TV, radio, and in the newspaper; only the name of the party can be mentioned.

When election results come in, paper or ribbon-shaped red roses are laced above the names of the winning candidates at party headquarters.

Winning candidates and their party paint in the right eye of a *daruma* doll, symbolizing the attainment of their goal.

As a final celebration, the candidates lead their party supports in cheers of *banzai* (literally "10,000 years"—a Japan-style "hip hip hooray!").

When a candidate for prime minister wins the election, he and his faction supporters traditionally go to the grave of the founder of the faction and pour rice wine (*sake*) over the grave in respect to the previous leader.

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A *Daruma* Doll

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FACTION POSITION INFORMATION

Big Business

Position Statement

1. Keep out foreign business and imports to protect domestic firms.
2. Promote tax laws favorable to business.
3. Support government funding for research and development so that Japanese business will remain the best in the world.

Background Information

1. Composed of large manufacturing and food-related industries.
2. Has traditionally gained its political support from the rural area, where agriculture is still a vital industry.
3. Fears the liberalization of rice imports because other kinds of manufactured goods might follow, which would hurt Japanese business.

Farmers

Position Statement

1. Oppose importing rice, which would destroy the traditional livelihood of farmers who have been the backbone of the Japanese economy.
2. For security reasons, believe the domestic rice market must be self-sufficient; believe that foreign nations might withhold their rice during political disputes.
3. Against land reform, which might raise taxes on unproductive farmland.

Background Information

1. Support government subsidies to keep food prices and farmers' income high.
2. The rice culture has played an important role in the formation of a group-oriented culture, which has been the basis for the success of today's Japanese economic system.
3. With an increase in incomes, farmers fear that the tradition of eating rice will be replaced with a more Western-oriented diet.

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Urban Professionals

Position Statement

1. Support increased imports to create a better political image of Japan among the major industrialized nations.
2. Sensitive to world pressure, which has portrayed Japan as an isolationist nation unwilling to restructure its economy to be more in line with other market-oriented economic systems.
3. Believes that consumers would save money if imported products were duty-free.

Background Information

1. Growth of urban professionals has increased as Japan's economy has shifted away from agriculture.
2. College-educated professionals have traveled abroad and have a more international outlook than traditionally held.
3. Growing affluence has resulted in a taste for the best international products and services; grain products have replaced rice in the diet.

Environmental Faction

Position Statement

1. Against the use of nuclear power and herbicides and pesticides.
2. Aware of Japan's negative world image for demanding products that cause environmental destruction (i.e., timber harvest for wood chopsticks, whaling).
2. In favor of funding for research on alternative energy sources.

Background Information

1. Participated in the recent worldwide environmental movement.
2. Are well educated and motivated to work for government policies that favor their causes.
3. Are interested in broadening their coalition to include business and farming.

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SECTION II

JAPANESE LANGUAGE, LITERATURE, AND ART

12. LEARNING THE ALPHABET WITH JAPANESE ARTIFACTS

Introduction:

In this ongoing activity, primary-grade students develop an awareness of and interest in a foreign culture, in this case Japan, by associating artifacts from that country with their own alphabet.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify cultural artifacts of Japan.

2. Describe certain elements of Japanese culture.

3. Appreciate similarities and differences between their own culture and another.

Grade Level: K-1

Teaching Time: Ongoing through alphabet study

Materials: Japanese cultural artifacts collected by the teacher; possible artifacts are listed in the **Teacher Background Notes**

Procedure:

1. Introduce students to each letter of the alphabet by showing an artifact that begins with the same letter, for example, A = *aisu kurimu*; B = *bento* box; C = carp kite; and so on. Discuss these artifacts with students and allow them to ask questions, handle the items, and so on. You may introduce two artifacts per week or per day, depending on your individual class schedule.

2. After introducing all 26 letters, distribute a sheet presenting a complete list of the letters. Assign each student or small groups responsibility for several letters. Have students or small groups locate the artifacts that represent their letter(s) from a collection of artifacts that you have assembled beforehand on a table in the center of the room.

3. Have students or groups try to match their Japanese articles to similar items from their own culture—for example, *aisu karimu* = ice cream; *bento* box = lunchbox; carp kite = windsock or kite. Have students bring in the American items from home, if possible, and make comparative show-and-tell presentations. Students may tell the class which letter each artifact (both Japanese and American) represents and then comment on similarities and differences between the American and Japanese items—how they look, how and when they are used, and so on. Explore with students why some Japanese words sound very much like English words. (Because the Japanese borrowed and adopted English words to describe some items that were introduced to their country by the United States or England and for which they had no word)

Follow-Up Activities:

1. As an alternative to step 3, distribute an alphabet list with five to ten letters missing. Have students or groups identify which letters are missing from the list. Then have students locate the artifacts representing these letters from the artifact table.

Activity developed by Ann Rasich.

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2. Have students create a letter/picture alphabet display for the room, either using the Japanese artifacts or the Japanese artifacts and their American equivalents (for two alphabet sets). Each child should draw one letter and color a picture on a piece of construction paper.

Teacher Background Notes:

Many inexpensive Japanese artifacts may be purchased in Oriental or Japanese grocery or variety stores. Examples are carp kites, Japanese green tea, bamboo products, *hashi* (chopsticks), wooden shoes, and so on. Other items can be made by hand—examples are calligraphy, *haiku*, flag, and so on.

A. *aisu kurimu* (ice cream)
B. bullet train, *bunraku* (puppet theater), Buddha, bamboo, *bento* box (lunch box), *bonsai* (dwarf trees)
C. calligraphy, carp (fish) kites, castles, *cha* (tea)
D. *daruma* doll (round limbless doll)
E. emperor
F. Mt. Fuji, *furoshiki* (scarf used as a gift wrap or satchel carrier), *futon* (floor mattress), *furin* (windchimes), *fudebako* (pencil box)
G. *geta* (wooden shoes), Girl's day (doll festival), *Go* (chess-like game)
H. *haiku* (three-line poetry), *hashi* (chopsticks)
I. *ikebana* (flower arranging)
J. Japan, judo
K. *kendo, karate* (martial art), *kendama* (game), *kanji* (one form of Japanese writing), *kimono, koto* (stringed instrument)
L. Land of the rising sun (as on flag), lacquerware
M. *miso* (bean paste) soup, *meishi* (calling cards), *mochi* (rice flour cakes)
N. *Noh* (Japanese drama) mask, *noren* (restaurant or shop curtain)
O. *obi* (kimono sash), *origami, ofuro* (bath)
P. *pachinko* (Japanese pinball), pagoda
Q. Sound does not exist in Japanese language
R. rice, *ramen* (noodles), rock garden
S. *samurai* (warriors), *sumo* (wrestling), *sake* (wine), *shakuhachi* (flute), *soroban* (abacus/counting beads)
T. *tabi* (special socks for use with *geta*, Japanese thonged shoes), *tatami* mat, tea ceremony, *tsukemono* (radish pickles)
U. *Udon* (noodles), *uchiwa* (fan), *ukiye-o* (block prints)
V. Sound does not exist in Japanese language
W. wedding dress, wedding ceremony
X. Sound does not exist in Japanese language
Y. *yen* (Japanese money), *yukata* (house robe)
Z. *zori* (sandals)

Resources:

Several excellent sourcebooks for descriptions and pictures of many of the items listed above are:

All-Japan: The Catalogue of Everything Japanese. New York: Quarto Marketing Ltd., 1984.

Condon, John and Keisuke Kurata. *What's Japanese About Japan.* Tokyo: Shufunotomo Co., Ltd., 1981.

De Mente, Boyd. *Japan Almanac.* Lincolnwood, IL: Passport Books, 1987.

Discover Japan: Volumes 1 and 2. Tokyo: Kodansha International and New York: Harper and Row, 1985.

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13. KANJI: ONE KIND OF JAPANESE WRITING

Introduction:

Many of the world's writing systems are based on alphabets or syllabaries other than the Roman alphabet, on which the English language is based. In this activity, students explore the derivation of *kanji*, the basic Japanese writing system.

Objectives: At the conclusion of this activity, students will be able to:

1. Describe the basic Japanese writing system, *kanji*, and its development.

2. Recognize that writing systems, like other customs and artifacts, reflect the culture in which they are developed.

3. Appreciate the diversity, complexity, and logic of a writing system other than their own.

Grade Level: 4-9

Teaching Time: 1-2 class periods

Materials: Pictographs and *kanji* cards (duplicated and cut from Handouts 13-1 and 13-2) for each group of five students; copies of Handouts 13-3 and 13-4 for all students; *kanji* sheets for display

Procedure:

1. To introduce the activity, ask students to draw a simple picture that represents an object, concept, or idea. For example, they might draw a picture of a book, representing that object, or a skull and crossbones, representing danger.

2. Have students exchange pictures to see if their ideas were adequately represented through the pictures. Following the exchange, ask the following questions to promote class discussion:

- Were you able to understand your classmates' pictures?
- Which was more difficult to convey or understand, a thing or an idea?
- What kind of words would be very difficult to express through pictures? (abstract ideas, some adjectives, adverbs, articles, differences in tenses)
- Would it be possible to develop an entire language from picture-words, or pictographs?

3. Give a brief explanation of the Japanese writing system as follows:

> The Japanese writing system is very complex. Japanese children actually must learn three different writing systems. The first system is called *kanji*. This system was borrowed and adapted from China and is made up of more than 10,000 characters. These characters derived originally from picture writing in ancient China. Characters were of two types—pictograms, which were simple pictures of concrete objects, and ideograms, pictures to represent abstract ideas.

Activity developed by Mina Temby and Reny Sieck.

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The two other writing systems, *hiragana* and *katakana*, are each systems of 48 characters. These two systems are similar to the Roman system of writing that we use in the United States because they have a limited number of characters. These systems differ from the Roman system in that each character represents a sound, or syllable. Characters are combined in various ways to create words based on sound. The 48 syllable characters in the *hiragana* and *katakana* writing systems were originally developed from *kanji* characters. However, now it is difficult to look at a *hiragana* character or a *katakana* character and see any similarity to the *kanji* character on which it was modeled.

One very interesting part of the Japanese written language is that the two syllable systems, *hiragana* and *katakana*, are used for different kinds of words. *Hiragana* is used only to spell words of Japanese origin; *katakana* is used only to spell words of foreign origin. Thus, every Japanese student has a big job in learning three different systems of writing, but he or she also can look at a word and know right away whether it was originally a Japanese word or a word borrowed from the language of another country.

In Japan today, it is also common to see words on stores, street signs, and so on, using the Roman alphabet we use in the United States. When Roman letters are used to write Japanese words, it is called *romaji*. For example, *sukiyaki, sushi,* or Toyota are the *romaji* versions of Japanese words that are also written in *kanji* or *hiragana*.

4. Explain to the students that in this activity, they will look at examples of the original Japanese writing system, called *kanji*, which is also the basis for the *hiragana* and *katakana* syllabaries.

5. Divide the class into group of five students and distribute a packet of pictogram cards (from Handout 13-1) to each group. Explain that each of these cards contains a picture-word. Have the groups spend five minutes identifying what each pictogram represents. Review the answers in class: **1.** fish; **2.** mountain; **3.** moon; **4.** river; **5.** man; **6.** tree; **7.** sun; **8.** fire.

6. Again in small groups, have the students look at the *kanji* characters in Handout 13-2. Ask groups to try to match *kanji* characters with the original pictograms. Review the answers with the class: **A.** moon; **B.** man; **C.** tree; **D.** river; **E.** mountain; **F.** fire; **G.** sun; **H.** fish. As a class, discuss how the pictograms changed over the years. Do they look more or less like the actual objects they represent? Are they easier or harder to draw/write?

7. Distribute Handout 13-3, explaining that these *kanji* characters show how simple characters or pictograms have been combined to make other words. The first *kanji* character is a field on top of a person. What meaning can students attribute to this character? (farmer) Using what they know or can guess, have students identify the meaning of the remaining two characters. (two trees = forest; several people = group)

8. As a homework assignment or activity for a second day of classwork, distribute Handout 13-4 and have students test their ability to read *kanji*. Answers to the questions are as follows: **1.** G, mouth; **2.** C, rain; **3.** A, moon; **4.** B, above, on; **5.** H, below; **6.** D, man; **7.** J, mountain; **8.** K, river; **9.** F, sun; **10.** E, eye; **11.** I, tree.

Follow-Up Activities:

1. Have students write letters to other classmates using only pictograms.

2. Have students create a character to represent themselves.

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PICTOGRAPH CARDS

1.

2.

3.

4.

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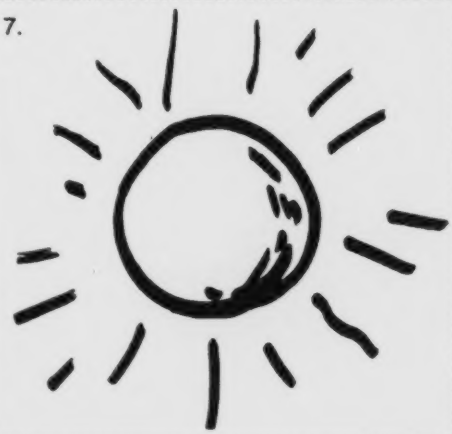
5.

6.

7.



8.

111

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KANJI CARDS

A.

B.

C.

D.

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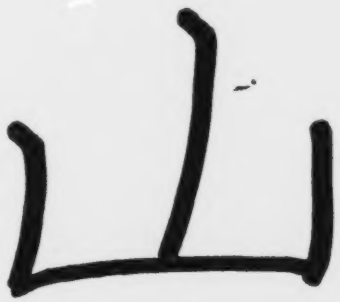
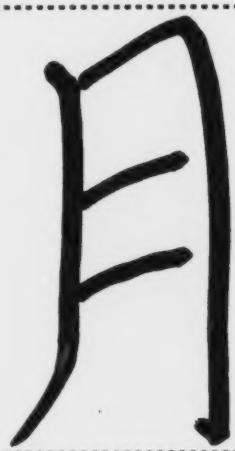
E.

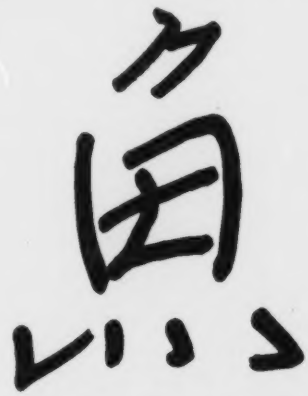


F.

G.



H.



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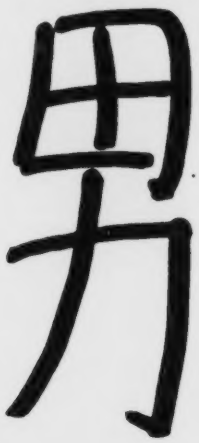
KANJI FOR EXPERTS

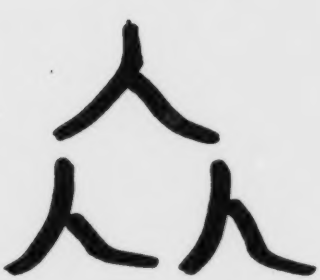
Using the simple *kanji* characters you have learned, try to figure out what each of these more complex characters means.

1. 

_____

2.

_____

3. 

_____

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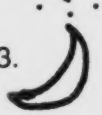
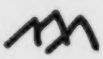
READING KANJI

The examples on the left show how original *kanji* characters may have looked several thousand years ago. Try to identify each symbol and write in the meaning in the blank space provided. The right side of this handout shows modern *kanji* characters. Try to match the original symbols with the modern *kanji* and put your answer to the left of the number.

G 1.	means mouth	A.	月
_____2.	means _____	B.	上
_____3. 	means _____	C.	雨
_____4.	means _____	D.	大
_____5.	means _____	E.	夕
_____6.	means _____	F.	日
_____7. 	means _____	G.	口
_____8.	means _____	H.	下
_____9.	means _____	I.	木
_____10.	means _____	J.	山
_____11.	means _____	K.	川

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DISPLAY

龜 ㄍㄨㄟ

TORTOISE

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DISPLAY

魚

FISH

117

© 1993 Social Science Education Consortium

DISPLAY

CHILD

© 1993 Social Science Education Consortium

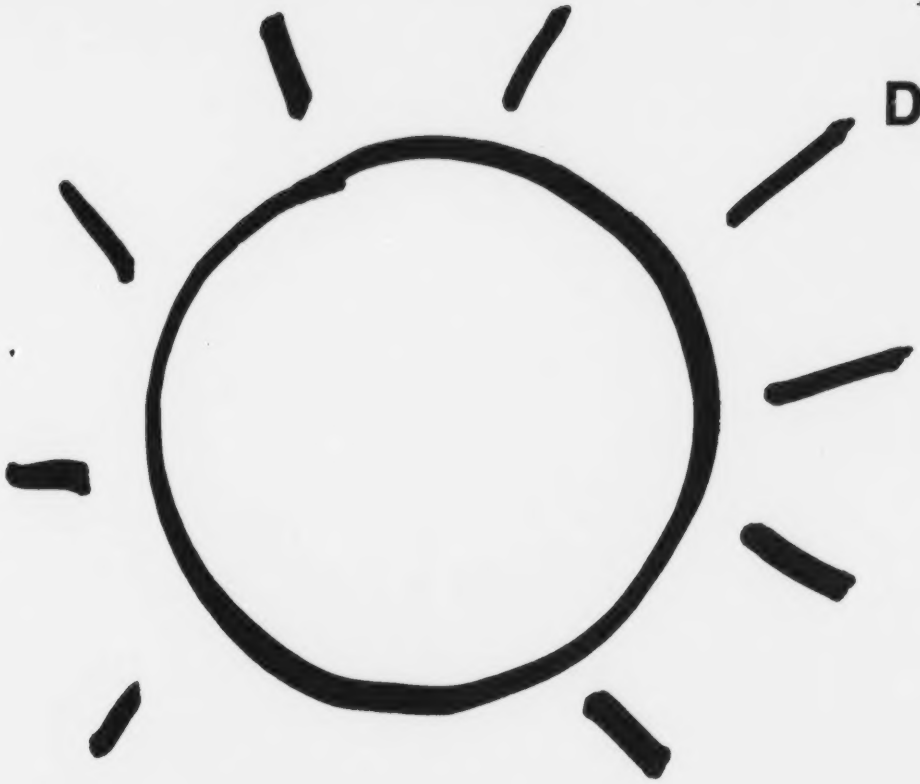
DISPLAY

RIVER

119

© 1993 Social Science Education Consortium

DISPLAY



SUN

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DISPLAY

人

PERSON

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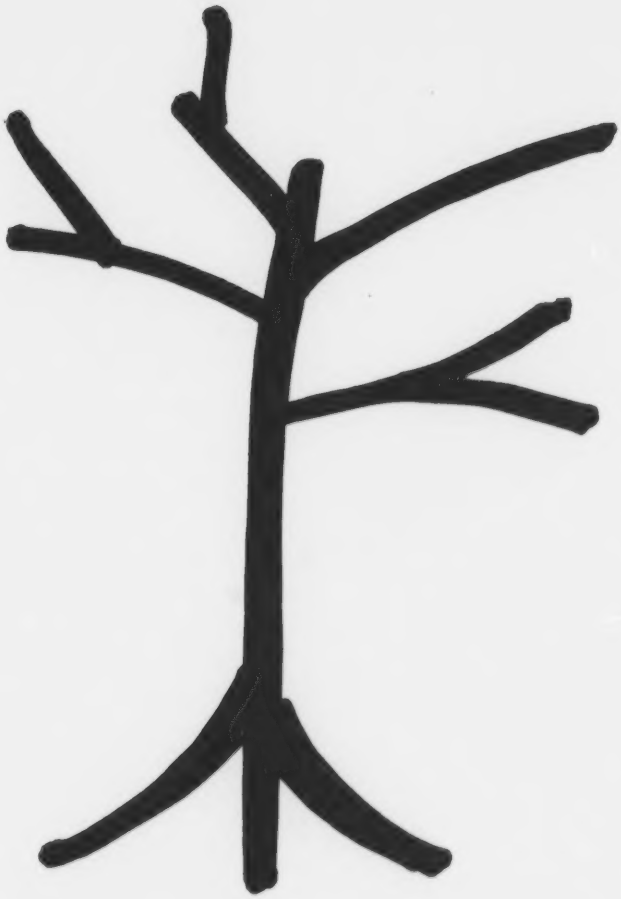
DISPLAY



TREE

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DISPLAY

MOON

123

© 1993 Social Science Education Consortium

DISPLAY

MOUNTAIN

© 1993 Social Science Education Consortium

DISPLAY

large/big
okii

© 1993 Social Science Education Consortium

DISPLAY

woman/women
onna

© 1993 Social Science Education Consortium

DISPLAY

mother
haha

© 1993 Social Science Education Consortium

DISPLAY

father
chichi

© 1993 Social Science Education Consortium

DISPLAY

automobile
kuruma

© 1993 Social Science Education Consortium

DISPLAY

ear
mimi

130

© 1993 Social Science Education Consortium

DISPLAY

woods
hayashi

131

© 1993 Social Science Education Consortium

DISPLAY

man/men
otoko

132

© 1993 Social Science Education Consortium

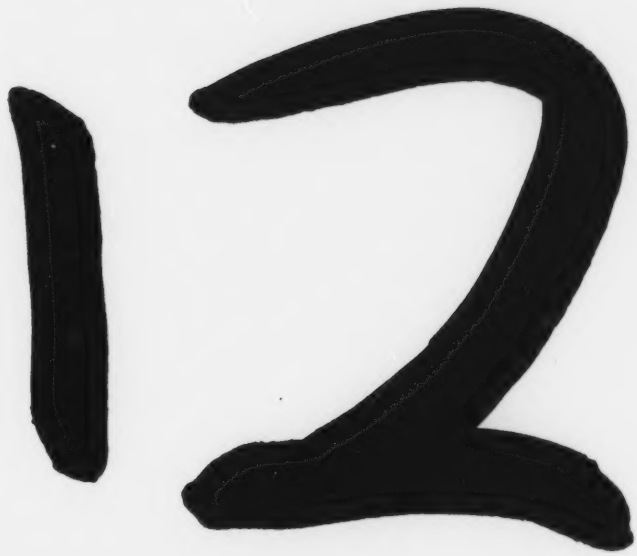
DISPLAY

ricefield
ta

133

© 1993 Social Science Education Consortium

DISPLAY



mouth
kuchi

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DISPLAY

study
gaku

© 1993 Social Science Education Consortium

DISPLAY

cow
ushi

© 1993 Social Science Education Consortium

DISPLAY

up/above
ue

© 1993 Social Science Education Consortium

DISPLAY

under/below/down
shita

© 1993 Social Science Education Consortium

DISPLAY

flower
hana

© 1993 Social Science Education Consortium

DISPLAY

small
chiisai

140

© 1993 Social Science Education Consortium

DISPLAY

foot/leg
ashi

© 1993 Social Science Education Consortium

DISPLAY

dog
inu

142

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14. JAPANESE NUMBERS

Introduction:

In this activity, students learn about the traditional Japanese numbering system and consider instances in which the Japanese use their traditional numbering vs. Arabic numbering. Through this activity, students recognize cultural alternatives and cross-cultural adaptations for addressing common situations and needs.

Objectives: At the conclusion of this activity, students will be able to:

1. Demonstrate a basic understanding of the traditional Japanese numbering system.

2. Recognize that there are other numbering systems in the world.

3. Appreciate cultural diversity and alternative ways of dealing with common problems and situations.

Grade Level: 4-9

Teaching Time: 1 class period

Materials: Copies of Handouts 14-1 and 14-2 for all students

Procedure:

1. Ask if there are any students in the class who can count to ten in another language. Some students should be able to provide examples. Ask students if they know of any ways of writing numbers other than the Arabic system of 1, 2, 3, and so on, which we use in the United States. This system was developed in the ancient Middle East and spread throughout Europe and, later, the Western Hemisphere. Students might mention Roman numerals, base systems, or the difference between cardinal and ordinal numbers. Explain to students that, while many countries of the world have traditionally used the Arabic numbers that are common in the United States, other countries have developed their own numbering systems. Japan is one such country. The traditional Japanese numbering system uses characters similar to the characters used for other Japanese words. These characters were adapted from the Chinese system of writing, hundreds of years ago. In modern Japan, both Japanese numbers and Arabic numbers are commonly used.

2. Introduce the traditional Japanese numbering system by putting the following symbols on the board:

ichi	(pronounced eechee)	1	
ni	(pronounced nee)	2	
san	(pronounced sahn)	3	

Activity developed by Reny Sieck.

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shi	(pronounced shee)	4	四
go	(pronounced go)	5	五
roku	(pronounced rokoo)	6	六
shichi	(pronounced she chee)	7	七
hachi	(pronounced ha chee)	8	八
ku	(pronounced kew)	9	九
ju	(pronounced jew)	10	十

Allow students time to practice writing and saying the numbers 1 through 10 in Japanese.

3. Next, explain how the Chinese, who originally developed these symbols, created higher numbers—by simply putting two or more symbols together.

The number system progresses as follows:

11 is broken into a 10 and a 1: 十 一

Similarly, successive numbers are written as:

12 十 二

13 十 三

14 十 四

and so on

20 is perceived as two 10s and written: 二 十

21 二 十 一

22 二 十 二

23 二 十 三

The symbol for 100 is written: 百

The number 247 would be written as follows: 二 百 四 十 七

two-hundreds, four-tens, seven

Ask students how this numbering system differs from the system of writing numbers that we use. Have the class consider advantages and disadvantages of such a system. For example, which system makes it easier to understand "10's" place? In which system does it take longer to write 3?

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4. Allow time to practice Japanese numbering by writing down some Japanese number symbols and having students call out the English equivalent. For example:

25 二十五

36 三十六

72 七十二

150 一百五十

5. Distribute Handout 14-1 and review situations in which Japanese characters and Arabic numbers are used in everyday Japanese life. For example, some Japanese calendars use the traditional characters, while others do not. Newspaper advertisements quote prices and phone numbers in Arabic numbers. Restaurant windows and shop display windows may use either form.

6. Distribute Handout 14-2. Students may complete the exercises as an in-class or homework assignment. Answers to the exercises are as follows:

1. 十四 , 四十六 , 一百十一 , 一百二十九, 七十二

2. 900, 14, 13, 51, 325, 711

3-4. answers will vary.

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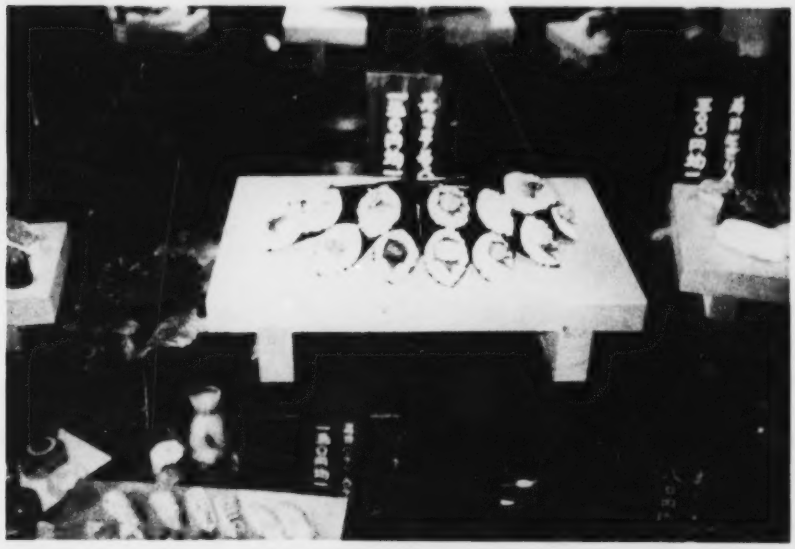
JAPANESE NUMBERS

1987 一月

日	月	火	水	木	金	土
				一	二	三
四	五	六	七	八	九	十
十一	十二	十三	十四	十五	十六	十七
十八	十九	廿	廿一	廿二	廿三	廿四
廿五	廿六	廿七	廿八	廿九	卅	卅一



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雄大な九州、史跡と名湯を訪ねて……。

ロマンの長崎と別府・阿蘇・雲仙の旅 2泊3日

〈コードNo.5210〉

おひとり旅行代金 52,800円より

●添乗員同行●全食事付●こども47,800円より

■出発日 9・12・13・16・19・21・22・23・26・27・28・30・31日 1・3・4・5・7・8・9・10・11・14・15・17・18・21・23・24・25・26・27・29日

※○印は7,000円増し、□印は12,000円増し、◇印は20,000円増し。

■コース（最少催行人員35名）

1泊目	羽田（9:00～11:00頃発）⇒大分一国東半島めぐり（富貴寺・真木大堂など）一別府地獄めぐり一別府温泉（泊）
2泊目	別府温泉一由布院一水分峠一[illegible]一阿蘇山一熊本市内（水前寺公園）一三角[illegible]一島原一雲仙温泉（泊）
3泊目	雲仙温泉一諫早一長崎市内観光（グラバー園・平和公園・ベっ甲会館）一西海橋一有田焼窯元一福岡⇒（20:00頃着）羽田

●お通り（4人以上1部屋）、2名1室は6,000円増し

近畿日本ツーリスト 渋谷営業所

日本の旅

〈6月17日より下記の通り電話番号が変りました〉

お申し込み・お問合せは、お気軽にお電話で

03(770)5555

土曜（午後）・日曜 専用 03(984)6655

受託販売（株）ツーリストサービス池袋西口営業所
近畿日本ツーリスト（株）旅行業代理店業第2469号

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NUMBER CONVERSIONS

1. Write the following numbers in Japanese characters:

   14 _____

   46 _____

   111 _____

   129 _____

   72 _____

2. Translate the following Japanese numbers into their Arabic equivalents:

   九百 _____

   十四 _____

   十三 _____

   五十一 _____

   三百二十五 _____

3. Write your locker or bicycle lock combination in Japanese.

   _____

4. Write your phone number in Japanese.

   _____

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15. A STICK BEFORE YOU TUMBLE: JAPANESE PROVERBS

Introduction:

Proverbs and common expressions tell a great deal about a people's beliefs and values. In this activity, students examine Japanese proverbs and develop hypotheses about their meanings. By comparing these sayings to Western proverbs with which they are more familiar, students will begin to realize that people from different cultures such as Japan and the United States share many similar values, concerns, and customs.

Objectives: At the conclusion of this activity, students will be able to:

1. Compare some Japanese and familiar Western proverbs.
2. Identify themes and values common to American and Japanese people.
3. Use their own experiences to reflect on significant proverbs.

Grade Level: 4-8

Teaching Time: 1-2 class periods

Materials: Copies of Handout 15-1 for all students; newsprint; markers

Procedure:

1. Introduce the activity by asking if students are familiar with the term *proverb*. Write a common proverb on the board. "A stitch in time saves nine" is a good example. Ask students the meaning of the saying and reach a class definition of *proverb*. The definition should include mention of the social value of proverbs.

2. Divide the class into small groups. Distribute butcher paper or newsprint and markers to each group. Allow groups ten minutes to brainstorm and record a list of proverbs. Teachers may write several examples on the chalkboard to get students started: "Don't cry over spilled milk"; "People who live in glass houses..."; and so on.

Teachers may find it necessary to review the rules of brainstorming before beginning this activity:

- Saying anything that comes to mind is okay.
- Discussing other people's statements is not okay.
- Repeating someone else's idea is okay.
- "Piggybacking" on someone else's idea is okay—that is, it is okay to add something or slightly change someone else's idea.
- Silence is okay.
- Even if you think you have finished, keep on going for awhile.

Activity developed by Jacquelyn Johnson.

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3. Post group lists of proverbs around the room, asking students to identify those proverbs that were listed most frequently by the entire class. Place an asterisk by these or underline the expressions. Ask students to explain the meanings of the proverbs.

4. Distribute Handout 15-1. Tell students to circle or star those proverbs whose meanings are very similar or exactly the same as proverbs from their own culture. Have them write meanings in their own words or write similar U.S. proverbs. Students may have difficulty with some of the Japanese proverbs, while explanations for others will come easily.

5. Discuss the proverbs that we in the United States seem to have in common with the Japanese, using the following questions:

- What are the meanings of these proverbs?
- What are their "American" counterparts?
- What information about the Japanese people do these proverbs offer us?
- What clues do they give us about Japanese values or concerns?

6. Using the **Teacher Background Notes** as a guide, provide the meanings of the Japanese proverbs that students found difficult to explain. Why were these sayings more difficult to understand? What information do these proverbs provide us about the Japanese?

7. Ask each student to select a favorite proverb and to explain why he/she especially likes that saying. Does this proverb illustrate an idea or value that we share with the Japanese? Does it show any cultural differences between us and the Japanese? In what ways?

8. To provide closure, ask students to think of a proverb that is significant to them. Encourage them to try to remember how and from whom the proverb was learned. Students should write a short paragraph explaining why it is an important proverb and how it has influenced their lives. Ask students to include in their story hypotheses about Japanese students. For example, do they think a Japanese student their age would have a similar story? In what ways might their experience with this proverb be similar to a Japanese student's story?

Teacher Background Notes:

Explanations and analogous sayings are provided below for the Japanese proverbs used in this activity.

1. A stick before you tumble: seek help before it is too late; remedy a problem before it is too late. Equivalent proverb: A stitch in time saves nine.

2. The water which fell from the plate will not go back: events or mistakes cannot be changed. Equivalent proverb: no crying over spilt milk; no use closing the gate after the cows are out of the barn.

3. A sweet is better than cherry blossoms: something immediate and tangible is better than something distant or intangible. Equivalent proverb: A bird in the hand is worth two in the bush.

4. Single effort, double gain: it is possible to accomplish more than one goal with the same effort. Equivalent proverb: to kill two birds with one stone.

5. You will gain three moons if you wake up early in the morning: people are rewarded for hard work, you will have more time if you use your time wisely. Equivalent proverb: Early to bed, early to rise, makes a man healthy, wealthy, and wise; the early bird catches the worm.

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6. Do not count the fur of the *tanuki* which is not yet captured: it is a mistake to count on things or events that are not certain yet. (A *tanuki* is a raccoon-like animal.) Equivalent proverb: Don't count your chickens before they are hatched; the best laid plans of mice and men often go awry.

7. Right beneath the lighthouse there is darkness: things may seem worse before they seem better. Equivalent proverb: It is always darkest right before the dawn.

8. Not to say is better than to say: sometimes it is better to "hold your tongue." Equivalent proverb: If you can't say anything nice about a person, then don't say anything at all.

9. One man's story is no story: you must hear all sides of a story to gain an accurate picture.

10. Two captains sink a ship: too many leaders cause problems and disagreements. Equivalent proverb: Too many cooks spoil the broth.

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A STICK BEFORE YOU TUMBLE

Write in your own words the meanings of the Japanese proverbs below. Put a star next to proverbs that are similar to U.S. proverbs.

1. A stick before you tumble.

2. The water which fell from the plate will not go back.

3. A sweet is better than cherry blossoms.

4. Single effort, double gain.

5. You will gain three moons if you wake up early in the morning.

6. Do not count the fur of the *tanuki* which is not yet captured.

7. Right beneath the lighthouse there is darkness.

8. Not to say is better than to say.

9. One man's story is no story.

10. Two captains sink a ship.

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16. *SADAKO AND THE THOUSAND PAPER CRANES*

Introduction:

This activity is designed to accompany the short children's story, *Sadako and the Thousand Paper Cranes*, a fictionalized account of a real Japanese girl who contracted leukemia ten years after being exposed to radiation from the atomic bombing of Hiroshima. Guided classroom reading of the story, which is synopsized in the **Teacher Background Notes**, allows students the opportunity to express their own feelings and beliefs about nuclear weapons and peace. Suggestions for using community resources and children's families to provide students with historical background on World War II are included in the activity.

Objectives: At the conclusion of this activity, students will be able to:

1. Articulate an understanding of the symbolism represented by the death of the Japanese schoolgirl in the short story, *Sadako and the Thousand Paper Cranes*.

2. Use their own families and resources in their community to acquire additional information about World War II and the bombing of Hiroshima.

3. Create an *origami* crane and explain the cultural and historical significance of the origami art form.

Grade Level: 4-6

Teaching Time: 3-4 class periods, plus homework

Materials: Copies of Handout 16-1 for all students; student copies of *Sadako and the Thousand Paper Cranes* (Current publishers—paperback: Yearling books, Dell Publishing, Inc., New York, ISBN 0440-47465-5; hardbound: Putnam Publishers, New York, ISBN 0-399-20520-9)

Advance Preparation: Due to the content of this story, it is suggested that teachers contact parents and explain the objectives of this activity in advance of classroom reading. Contact veterans' organizations in the community to provide a guest speaker for the classroom. The guest speaker should be encouraged to read the story of Sadako before visiting the class.

Procedure:

1. To set the historical context for the story of Sadako and to identify the correct time frame for this activity, elicit dates of students' birth, their parents' birthdates, and their grandparents' birthdates. Explain that although this story takes place in 1954-55, it is based on an event that occurred ten years earlier, in 1945. At that time, World War II was brought to an end by the atomic bombings of Hiroshima and Nagasaki. The story the class will read is based on the life of an elementary schoolgirl during the years after World War II.

2. Locate Japan and the United States on a large classroom map. Throughout the next several days, encourage students to speak with grandparents and other older citizens in the community who can recall some of the events of World War II.

Activity developed by Jacquelyn Johnson and Sally Stoker.

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3. Distribute the story, *Sadako and the Thousand Paper Cranes*. As a pre-reading activity, students should skim the story quickly for two to three minutes. As they skim the story, students should look for terms, incidents, dates, and so on, with which they are already familiar, as well as things about which they would like to know more. Record students' ideas on a two-column chart on the chalkboard or on poster paper. Possible items for the chart are outlined below.

What I Already Know:	**What I Would Like to Know:**
Japan bombed Pearl Harbor	What is an A-bomb?
The United States bombed Hiroshima	Why was Hiroshima bombed?
Things about *origami*	What is an epilogue?
Some things about Japanese foods	Some things about Japanese clothing

4. Post this chart in the classroom for the remainder of the activity. During the next several days, students should be encouraged to add items in both columns. Questions in the "What I Would Like to Know" column can be given to a guest speaker from a local veterans' organization to prepare for a classroom presentation. Students can also use these questions to interview their parents, grandparents, and other older citizens in the community. Some questions can be further developed into enrichment activities.

5. Assign chapters 1 through 6 to be read silently by students. (The reading assignment may be apportioned differently, based on student abilities.) Use some of the following questions to check for student understanding:

- What caused the death of Sadako's grandmother?
- Each year how does Sadako's family recognize Oba-Chan's death? What do the people in her community call this day?
- In what ways do the people of Hiroshima recognize the A-bombing of their community?
- What play activities does Sadako enjoy the most? What school event is she looking forward to?
- What is Sadako's secret? Why is she reluctant to share her secret?
- What is the cause of Sadako's illness? Why does Sadako think it is not possible for her to have leukemia, the A-bomb disease? What does she already know about this disease?
- Who made Sadako's first paper crane? What story about paper cranes did Sadako's friend Chizuko tell her?
- Why does Sadako think it is not possible for her friend Kenji to have leukemia? Why does Kenji not believe that folding cranes will help him recover from this disease?
- What is the significance of paper cranes in the story?

6. Focus students' attention on the theme of paper cranes. Ask students what they already know about *origami*, the art of paper folding. Explain that though students may be familiar with *origami* as a game, it is considered an art form in Japan. Children in Japan learn the art of paper folding when they are very young. Because it has been passed down from generation to generation, *origami* is considered part of the cultural heritage of the Japanese people. The paper crane is perhaps the most popular of all the traditional *origami* folds. The crane is a sacred bird in Japan; according to legend, it can live 1,000 years. Children in Japan learn that a wish will be granted to one who folds 1,000 paper cranes.

7. Next, read chapters 7 through 9 aloud in class. Because this section of the book includes the death of Sadako, it is important to read together, allowing ample time for immediate discussion. Guide students to an understanding that despite some differences in their lives and the lives of Japanese children, grieving for the loss of loved ones is common in both cultures.

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Using some of the questions below, debrief with students the progression of Sadako's illness and her eventual death from leukemia:

- How did the gold crane help Sadako? How did folding additional paper cranes help Sadako and her family deal with her illness and her death?
- What did Sadako's mother make for her? Why do you think her mother made the *kimono* for her?
- Do you think this story ends with Sadako's death?

8. Distribute Handout 16-1, "The Children's Peace Memorial," and read the story's epilogue together with students. Guide students to the understanding that the story does not really end with Sadako's death. The questions below may be helpful in leading students to this realization:

- What did her classmates do for Sadako following her death?
- How did Sadako's classmates make others aware of her death?
- Many children died in the bombing of Hiroshima. Sadako actually survived the A-bomb in 1945. Why is Sadako's figure displayed on the Children's Memorial in Hiroshima Peace Park?
- Why is Sadako considered a heroine to children in Japan?
- In what ways do children all over the world recognize Sadako's death?

9. To culminate the activity, students can fold *origami* paper cranes. Directions for several different paper cranes can be found in books on *origami* in most school and community libraries. **Note:** The Hiroshima International School has established the *Thousand Crane Club*, a global peace project involving children from throughout the world. *Origami* cranes mailed to this school will be hung at the Children's Memorial in Hiroshima Peace Park. Students from this school will also photograph students' cranes and send a certificate of membership in their organization. Write to:

Thousand Crane Club
Hiroshima International School
3-49-1 Kwakake
Kita-ku
Hiroshima 739-17, JAPAN
Telephone (082) 843-4111

Teacher Background Notes:

The crane is a sacred bird in Japan. After becoming ill, Sadako clung to the belief, based on an old Japanese legend, that by folding 1,000 paper cranes, her wish for good health would be granted. According to the version of the story read in this activity, Sadako folded 644 *origami* cranes before her death in 1955; her schoolmates completed the chain. Sadako was buried with 1,000 cranes. Her spirit and courage made Sadako a heroine to children in Japan.

Sadako's death is in many ways symbolic, representing the countless deaths that have continued to occur years after the bombing of Hiroshima. The Children's Peace Monument in Hiroshima Peace Park, built with money contributed by school children from throughout Japan and several foreign countries, is a tribute to Sadako and all the children of Hiroshima who died directly or indirectly as a result of the first use of nuclear weapons.

Accounts of the actual number of paper cranes Sadako folded before her death vary:

- Materials from the Paper Crane Club in Hiroshima describe how Sadako completed 1,000 cranes. When she did not recover from leukemia, she began a second 1,000.

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- A completed total of 964 paper cranes is recorded in *A Place Called Hiroshima*, by Betty Jean Lifton (New York: Harper and Row, 1985).

Resources:

Sadako and the Thousand Paper Cranes (30 minute video). Center for Informed Democracy, P.O. Box 67, Santa Cruz, CA 95061.

Never Again Campaign. Volunteer organization spreading the message of Hiroshima and Nagasaki in a factual, non-partisan way. United States branch: c/o Donald Lathrop, Berkshire Community College, 1350 West Street, Pittsfield, MA 01201-5786.

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SADAKO AND THE THOUSAND PAPER CRANES

The Children's Memorial in Hiroshima Peace Park is illustrated above. Find Sadako at the top of the statue. What is she holding?

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17. A LOOK AT HAIKU POETRY: ONE VIEW OF A UNIQUE ASIAN COUNTRY

Introduction:

Thinking of ways in which Japanese culture is different from the Western cultures of Europe and the Americas is easy. However, students often tend to equate Japan with all Asian countries. It is important for students to recognize and appreciate the diversity of cultures, not only between Asia and the West, but also among Asian countries.

In this activity, students examine examples of Japanese, Korean, and Western poetry about nature. In so doing, they consider the unique characteristics, reflected in poetry, that distinguish Japan from the West as well as from the rest of Asia. Students also reflect upon commonalities of emotion and values that exist across all cultures.

Objectives: At the conclusion of this activity, students will be able to:

1. Appreciate different views of nature through poetry.
2. Distinguish between Japanese, other East Asian, and Western interpretations of nature.
3. Explain Japan's unique view of nature.
4. Discuss human values, themes, and emotions.

Grade Level: 7-12

Teaching Time: 1 class period

Materials: Copies of Handouts 17-1 and 17-2 for all students; poster paper; markers

Procedure:

1. Distribute Handout 17-1. Ask for volunteers to read the poems aloud.

2. As a large group, make a list of the characteristics of each poem. If students need help, encourage them to visualize the poets' descriptions. Write students' responses on the board. Student responses should resemble the descriptions given below. If students are having difficulty, teachers can provide the descriptions listed below and have students match the descriptions with the poems. *Do not* reveal the identity of the poets to students at this time.

Poem 1: Basho (Japan): contemplative; awed; wondering; leaves nature alone; examines flower closely; looks at detail; small scale and narrow focus.

Poem 2: Tennyson (English): active; looking for a hypothesis and meaning; removes flower from earth and examines it closely; search for "truth"; analytical, sees flower as part of a larger picture.

Poem 3: Yun Sondo (Korean): contemplative; humans do not intrude; does not look closely; nature is seen as a whole; flowers are seen as part of a bigger picture.

Activity developed by Jaye Zola.

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3. Ask students to guess the nationality of the poets for each poem. Which poem is Japanese? Korean? Western? Provide students with the poets' names and nationalities and ask them what they think the poems reflect about each culture—its attitudes, values, and how it views the world. Focus students' attention on similarities and differences in culture reflected in the poems through the following questions:

- What similarities are there between the two East Asian poems? (Both are passive and contemplative views of nature; both admire nature from a distance, they do not disrupt or intrude upon nature.)
- What similarities are there between the Korean and English poems? (Both look at the flowers as part of a whole, part of a larger picture.)
- How is the Japanese poem different from the Korean and English poems? What does this suggest about Japan's uniqueness vis-a-vis other East Asian Cultures? (It is the only poem that focuses on minute detail.)

4. As closure to the activity, divide the class into groups of three and have each group agree upon the poem they would most like to draw. Have the group draw the view expressed in that poem. This may help students visualize the differences in perception among the poems. When students present their drawings, have them explain why they like a particular poem the best. Post the pictures around the room so students can appreciate the differences.

5. (Optional) Have students consider the additional examples of Japanese *haiku* poetry on Handout 17-2. Do the same characteristics and trends students identified earlier for Japanese poetry emerge? Students might apply their knowledge concerning the Japanese view of nature to other forms of artistic expression: landscape paintings, gardens, *bonsai* (minature tree cultivation), *ikebana* (flower arranging), and so on.

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COMPARATIVE POETRY

Poem 1

If you look closely
The fence is blooming
With nazuna flowers

Poem 2

Flower in the crannied wall
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower - but if I could understand
What you are, root and all, and all in all,
I should know what god and man is.

Poem 3

Fog lifts from the cove
The mountains behind brighten the sun.
At night the tide ebbs,
In daytime it comes in.
Flowers round the river village -
Much better when seen from afar.

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JAPANESE HAIKU

1. A lovely thing to see
   Through the paper window's hole
   The Milky Way

2. On a temple bell
   Resting, asleep
   A tiny butterfly

3. If you look closely
   The fence is blooming
   With Nazuna flowers

4. The autumn wind
   Through the opening of a sliding door
   A piercing voice

5. A wind from Mt. Fuji
   Resting on the fan
   My souvenir of Edo

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18. *HOW MY PARENTS LEARNED TO EAT*: AN ELEMENTARY LITERATURE-BASED GEOGRAPHY LESSON

Introduction:

Children's literature is an excellent resource for making social studies content more personal and meaningful to students. This lesson provides an example of how one book—Ina Friedman's *How My Parents Learned to Eat*—can be used to explore concretely the abstract question of what happens when people of different cultures meet each other. The book is illustrated by Allen Say, author of another excellent children's book, *The Bicycle Man*, which deals with the same question, also in the setting of post-World War II Japan.

How My Parents Learned to Eat begins with these two sentences, spoken by a little brown-haired girl, wearing a *kimono*, sitting in a large kitchen, with chopsticks in her right hand and a bowl of rice in her left hand:

In our house, some days we eat with chopsticks and some days we eat with knives and forks.

For me, it's natural.

The remainder of the book tells the story of the courtship of the girl's parents, John and Aiko. John and Aiko almost failed to marry because John, a U.S. sailor stationed in Yokohama as part of the post-World War II occupation, was too shy to take Aiko out to dinner because he did not know how to eat with chopsticks. Aiko, a Japanese high school student, was fearful of eating out with John because she did not know how to eat with a knife, fork, and spoon. The story ends happily because John and Aiko each had the courage to learn how to eat in a new way, with the utensils of the other person's culture. The last picture in the book shows the same girl eating in the same kitchen. This time, however, she is wearing a dress and eating her dinner of roast beef, mashed potatoes, and peas with knife and fork.

Teachers can use this lesson in social studies units focused on families, customs of other countries, creative problem solving, living with differences in the world, or courage. The lesson may also be used in classes where the teacher reads stories to students as part of the daily school routine. The lesson is designed to focus on three of the five themes of geography: movement, place, and location.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify and describe specific details and customs of Japanese culture based on a careful reading of the pictures in a book.

2. Compare different places within Japan based on an analysis of pictures.

3. Predict how their own lives would be different if they were to live in Japan.

4. Locate the United States and Japan on maps, and locate urban Yokohama on a map of Japan.

Activity developed by Warren Solomon, Social Studies Curriculum Consultant, Missouri Department of Elementary and Secondary Education.

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5. Discover that one way to experience joy in life is to learn about and experience living in another culture.

6. Identify ways of learning about other cultures.

Grade Level: K-3 (The activity can easily be adapted for grades 4-6)

Teaching Time: 1-3 class periods

Materials: One copy of Ina R. Friedman's *How My Parents Learned to Eat* (Boston: Houghton Mifflin, 1984; available in libraries and from Sundance Publishers, P.O. Box 1326, Littleton, MA 01460, 800/343- 8204); globe and wall map of the world; magnifying glass of at least 3-inch diameter (optional)

Procedure:

1. To open the lesson, invite students to come together and sit quietly on the floor close to the teacher to listen to a story. (If students do not know the ground rules for their behavior in this setting, make sure they do at this point.) Hold up the book *How My Parents Learned to Eat*, and tell the class, "Today, we will have fun and learn a lot from this little book."

2. Call attention to the title of the book, and say, "I wonder what that title means," allowing a moment for the question to stimulate students' thinking, but do not have discussion of the question. Then add, "Let's see what we can learn from the pictures in this book. To do a good job with this, you will have to use your eyes and your brains very well. You will be detectives, learning about some other place by looking for little details in the pictures of this book. Let's see how well you can do." For the rest of this phase of the lesson, show the students the pictures of the book from beginning to end, and having them describe the details in the pictures. Draw out their ideas, having them be descriptive, not judgmental. If you have a large magnifying glass, focus it on the detail of the picture being discussed so that all students can see clearly. Let them draw conclusions, but do not comment on those conclusions yourself. Encourage responses with praise for interesting ideas. Comments like, "That's an interesting idea, Mary, you thought of that before I did," or "Did any of you see what John just pointed out?" may communicate your enthusiasm for your students' participation and encourage them to respond. You may also ask them to notice how the pictures on one page may be very different from those on another and encourage them to share their observations.

The book lends itself to this phase of the activity, because the illustrator, Allen Say, portrays Japan very accurately. Students will discover that they are in another country, in a city with a harbor, that some people dress as we do and some dress differently, that on many of the pages there is the same man dressed in white sailor outfit (he is in the U.S. Navy) and the same woman dressed in navy blue sailor outfit carrying a briefcase (she is a Japanese high school student wearing her school uniform), that people seated in a restaurant in the other country have their shoes placed on the floor by the door of the room in which they are sitting with the toes of all shoes pointing neatly away from the room in which they are sitting, that the people in the restaurant are sitting on the floor, that people in the other country use telephones, that the vegetation and architecture are definitely different from that with which we are familiar, that the city streets seem very narrow with lots of colorful signs, and so on.

3. If the students did not figure out that much of the story is set in Japan, tell them that at this point. Show them where Japan is using a globe. If your community is located between 30°N and 45°N latitude, this can be done in a kinesthetic manner as follows. Place a finger on your hometown and keep your finger at that latitude as you turn the globe slowly toward the east. Soon your finger will be to the west coast of the United States, then over the Pacific, and when your finger next touches land, the land will be that of Japan. Tell the students that this works every time for you. Then ask, "Will it work for any of you? Let's see." Have some of the students demonstrate what you demonstrated. Time

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permitting, and if students are not fidgety from sitting, you might ask, "Can you predict anything about Japan's climate now that you know that part of Japan is as far north of the equator as many places in the United States?" Your students should respond that Japan experiences the four seasons of the year at around the same times of the year as we do. Help the students find Yokohama on a map of Japan.

4. Next, read the story to the class. Encourage students to think while the story is being read by asking questions or making comments like, "I wonder what will happen next?" "I wonder what John will do?" "That took courage." "Do you think that was a good idea?" When such questions are asked, the important thing is to give students time to think about them. In most cases, they should not, however, be discussed, because that would interfere with the flow of the story. The conclusion of reading the story is a very good point to end this phase of the lesson, because the students will have been sitting a long time and the end of a story provides its own natural, satisfying closure.

5. Conduct a brief review in either of two ways. Ask students to retell the story, perhaps using the book's pictures as a prompt. Students can be kept on their toes by stopping whomever is telling the story at various points and calling on another student to continue. Alternately, retell the story to the students, making mistakes while doing so and having the students make corrections. For example, if the teacher says, "Aiko was worried because she did not know how to use chopsticks," students should raise their hands to correct the teacher by saying, "Aiko was worried because she did not know how to use knife, fork, and spoon."

6. Use the following questions to conduct a discussion of the story:

- John had a major decision to make in this story: to learn to use chopsticks and take Aiko out to dinner *or* not to learn to use chopsticks and never take Aiko out to eat in Japan. Why did John decide as he did? Would you have made the same decision if you were John? Do you think John's decision was a good one? How do you think John felt about learning how to use chopsticks? How do you think he felt when he learned to use them well? How do you feel when you learn to do something well? Ask students to give examples?
- Aiko had a decision to make too. What was her decision? (Whether to learn to eat with knife, fork, and spoon and eat out with John at a restaurant or whether not to learn to eat with knife, fork, and spoon and not accept John's invitation to eat out with him.) Additional questions could be asked about Aiko similar to those asked above about John.
- How did John and Aiko happen to meet one another? Students may not know the historical background necessary for the response. Students might be told briefly the story of the Pacific part of World War II. (Japan had a military government in the 1930s that was conquering many parts of Asia. The U.S. government told Japan to give up the land it took. When Japan refused to give up that land, the U.S. government indicated that its Navy would cut off Japan's oil supply. Japan, in desperate need for oil, responded by trying to destroy the U.S. Navy by bombing Pearl Harbor. The United States then declared war on Japan. Four years of hard fighting followed. Japan was defeated decisively. The U.S. Army and Navy occupied Japan. As it turned out, the U.S. occupation forces did not treat Japan in a harsh manner after the war, as the Japanese had expected, and many of the Japanese people came to like the Americans. John was a member of the U.S. Navy occupation forces.) The theme of movement could be used in this discussion by showing the developments just discussed using a map of the Pacific region. Movement of ideas could be shown using eating with chopsticks as an example. John, an American, is stationed in Japan where, because of his love for a Japanese girl, he learns some Japanese customs, such as using chopsticks (and also bowing). He marries the Japanese girl. They move back to the United States and have a baby girl. The girl learns how to eat with chopsticks in the United States. In such a way, eating with chopsticks becomes part of U.S. culture.
- What are some of the things you learned about living in Japan from this lesson? What is different about living in Japan from living in the United States?

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- How did you learn about living in Japan? What are some other ways you can think of to learn about living in Japan or in some other country?

Follow-Up Activities:

1. Students could be taught to use chopsticks, using either chopsticks or unsharpened wood pencils. Students could practice on raisins, with napkins on the desk to keep the raisins clean. Someone skilled in using chopsticks, ideally the teacher, could model the skill. Directions for using chopsticks, unfortunately very general, are given on page 10 of *How My Parents Learned to Eat.* The illustrations of Japanese using chopsticks on pages 11 and 13 are somewhat helpful. Useful directions are provided in the book *Tanoshii Gakushuu—Learning With Enjoyment: Activities about Japan for Elementary Students* by Michele Shoresman and Waunita Kinoshita (Center for Asian Studies, University of Illinois at Urbana-Champaign, 1208 W. California, Urbana, IL 61801). Those directions are: (a) "Place the first chopstick in your hand as you would hold a pencil (thinner tip of the chopstick down). It is between the index and middle fingers." (b) "Put the second chopstick in the crook of the thumb about one third of the way down from the thicker end of the stick. It should rest on the inside tip of the ring finger." (c) "Keeping the lower stick motionless, move the upper stick down to meet the lower chopstick." If this extension is used, it is important to allocate sufficient time so that all students can learn to use the chopsticks. To try and fail may result in the feeling of incompetence, an attitude schools certainly should not promote.

2. Explore a second book on Japan, *The Bicycle Man*, by Allen Say. *The Bicycle Man* is an excellent book to use following *How My Parents Learned to Eat* because it is also set in Japan during the time of the U.S. occupation following World War II, but it has a significant difference: It takes place in rural Japan, not in urban Yokohama. Students should be asked to describe the place of the story based on what they see in Say's drawing of the setting on the first page of the story. The place is a forested area, where mountains reach the sea, where terraced farms are on the side of the mountains in some spots, and where a village and some crops are grown in the valley where the land meets the water. Halfway up the mountain are a school and playground, where the action of the story takes place. Students should be challenged to explain how the settings of the two stories are different from one another, even though both stories take place in Japan.

The story may be used to help students learn about some customs in Japanese schools, which may be compared with those in ours, and to learn how the Japanese children felt when they saw strangers intruding in their lives. Those strangers looked very different to them. One was a black American soldier, the other a white soldier with "bright hair like fire." Their emotions changed from fear to joy, as they watched the soldiers entertain them with a skillful performance on a bicycle. The story ends with typical Japanese customs—bowing, giving of gifts, and the saying of "ari-ga-tow, ari-ga-tow" (thank you, thank you).

Like *How My Parents Learned to Eat*, *The Bicycle Man* illustrates the joy of overcoming the fears of the different and learning about other cultures. The book may be used to learn about the geography themes of movement, place, and location, especially if maps are used to accompany the stories.

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19. PATTERNS, MOTIFS, AND JAPANESE FAMILY CRESTS: A TEACHING UNIT ON JAPANESE DESIGN

Introduction:

In this activity, students learn a brief history of Japanese family crests (*mon*), identify recurring patterns and their significance in family crests, and, finally, design their own crests.

Objectives: At the conclusion of this activity, students will be able to:

1. Explain aspects of the history and tradition of nature motifs in Japanese design.
2. Identify some of the most common nature motifs.
3. Identify and discuss examples of Japanese motifs today.
4. Create a Japanese-style *mon* (crest).

Grade Level: 4-8

Teaching Time: 3-5 class periods

Materials: Copies of Handouts 19-1, 19-2, and 19-3 for all students; black felt-tip pens and markers; scrap tag board; scissors

Advance Preparation: Teachers may want to coordinate an interdisciplinary social studies-art project to make Japanese crest stamps or tee-shirts, as outlined in this activity.

Procedure:

1. Distribute Handout 19-1 to all students, working in groups or individually. These handouts can also be reproduced onto overhead transparencies. Ask students if these pictures remind them of anything (trademarks, perhaps) and if they can recognize some of the designs. (They may recognize flowers, animals, leaves, etc.)

Explain that these pictures are just a few examples of the hundreds of Japanese family symbols or crests, called *mon* in Japanese. Refer to teacher background notes for an explanation of the different crests and the symbolism Japanese traditionally ascribe to each of the natural objects.

2. Provide students with the following background information.

> The use of family crests goes back to the 11th century in Japan, when members of the imperial court adopted the use of specific textile designs for their formal court clothing. Later, during the feudal period in Japan, warriors stylized similar family emblems for use on their banners and flags.

Activity developed by Ellen Reynolds.

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By the Tokugawa period, warring had ceased in Japan, and crests once again became simply an ornamental aspect of clothing. During this period, around the 17th century, commoners also adopted the use of crests to add elegance to their *kimono* designs.

Today, the family crest is an ornamental symbol used by Japanese families on formal and ceremonial clothing. There are between 300 and 500 basic designs for family crests, with each family adapting a basic style to its own identity. Designs emphasize nature and include stylized animals, plants, natural phenomena, and geometric shapes.

In contemporary Japan, crests are also styled to serve as logos or trademarks for large companies, organizations, and even cities.

3. As a class, discuss the way natural objects have been stylized and simplified in the Japanese crests. Emphasize with students the Japanese style of simplicity of design.

4. Explain that students will now design their own crests, by picking a natural object of special importance to them and drawing it very simply in imitation of Japanese-style crests. Distribute scrap paper and have students work to draft designs.

5. When students have finalized their designs, distribute Handout 19-2 or 19-3 to each student, instructing them to draw their crest inside the square or circular border as they wish. Students will then color their crests in black felt tip or marker. Upon completion, have students display and explain their crest designs.

6. To extend the activity, students may transfer their crest onto potatoes, erasers, or linoleum or wood blocks to create a personal stamp for use during their study of Japan. Students may also create tee-shirts using their stamps.

Teacher Background Notes:

Patterns of Japan—The Motif. Design is a universal concept seen throughout all cultures. Japan has a particularly strong tradition of abstract and stylized design. In traditional Japanese design, stylized or abstracted natural objects are often repeated to form motifs and patterns. These motifs and patterns may be found on textiles, ceramics, lacquerware, screens, fans, and woodcarvings.

History of the Motif. There are approximately 350 original Japanese motifs. The motif was first seen during the Heian Period (800-1200 A.D.), a time of peace and cultural achievements. The motif was a decorative art form. In the 1600s during the time of the *samurai* warrior, the motif took on a meaning more similar to European family crests. The motifs were worn in battle and used to show identity and strength. With time, the common people took on their own motifs, which became particularly popular on *kimonos*.

Today the Japanese motif is seen in a variety of art works in a decorative form. Motifs are also used by many large Japanese companies as logos.

The Connection with Nature. When looking at the motifs and patterns of Japan, the connection with nature is apparent. The Japanese people have a respect for their physically insecure environment. The climate of Japan can be very severe with earthquakes, volcanoes, landslides, typhoons, or tidal waves.

Also the Japanese people have a sensitivity to the physical limitations of their country. Japan is equal in area to the state of California, yet only 20 percent of the land is habitable due to rocky and

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mountainous terrain; 124 million people live in this small area, equal to 1/2 the population of the United States.

In addition, an appreciation for nature can be seen in Japan's two most popular religions. Shintoism promotes a feeling of awe for nature. Buddhism speaks of its respect for nature by its pattern for "7 precious substances": pearl, gold, silver, crystal, lapis, coral, agate.

Common Motifs Represented in Handout 19-1: The motifs represented on the handout are described below.

1. different representations of bamboo. Because bamboo is very strong but bendable, bamboo in a family crest symbolizes the family's strength, flexibility, and consistency.

2. chrysanthemum, said to represent longevity.

3. crane, also representing longevity, as well as happiness, good fortune.

4. pine tree, pine cones. Because the pine tree survives through all seasons, it represents strength, endurance, constancy, and flexibility.

5. plum blossom. Because the plum tree blossoms in late winter and early spring, the plum blossom symbolizes bravery and perserverance.

Resource:

Fumie, Adachi, trans. *Japanese Design Motifs.* New York: Dover Publications, 1972.

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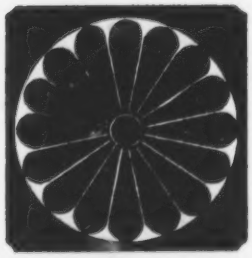
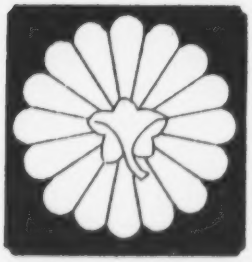
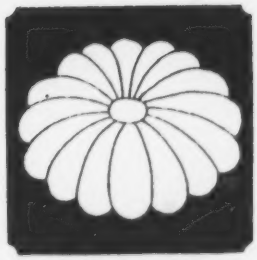
COMMON MOTIFS

1.

2.

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Source: Fumie Adachi, trans. *Japanese Design Motifs.* New York: Dover Publications, 1972. Used by permission of the publisher.

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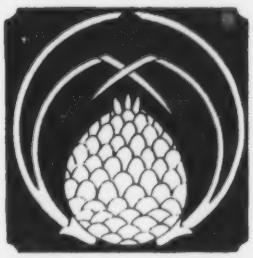
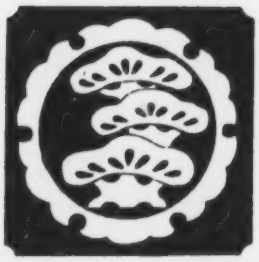

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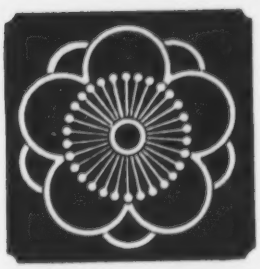
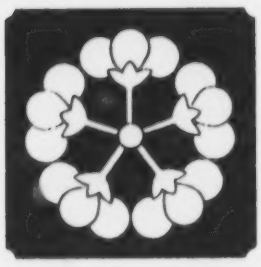
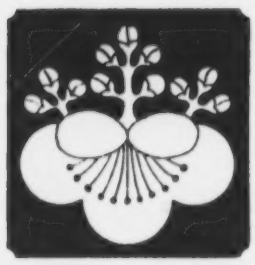

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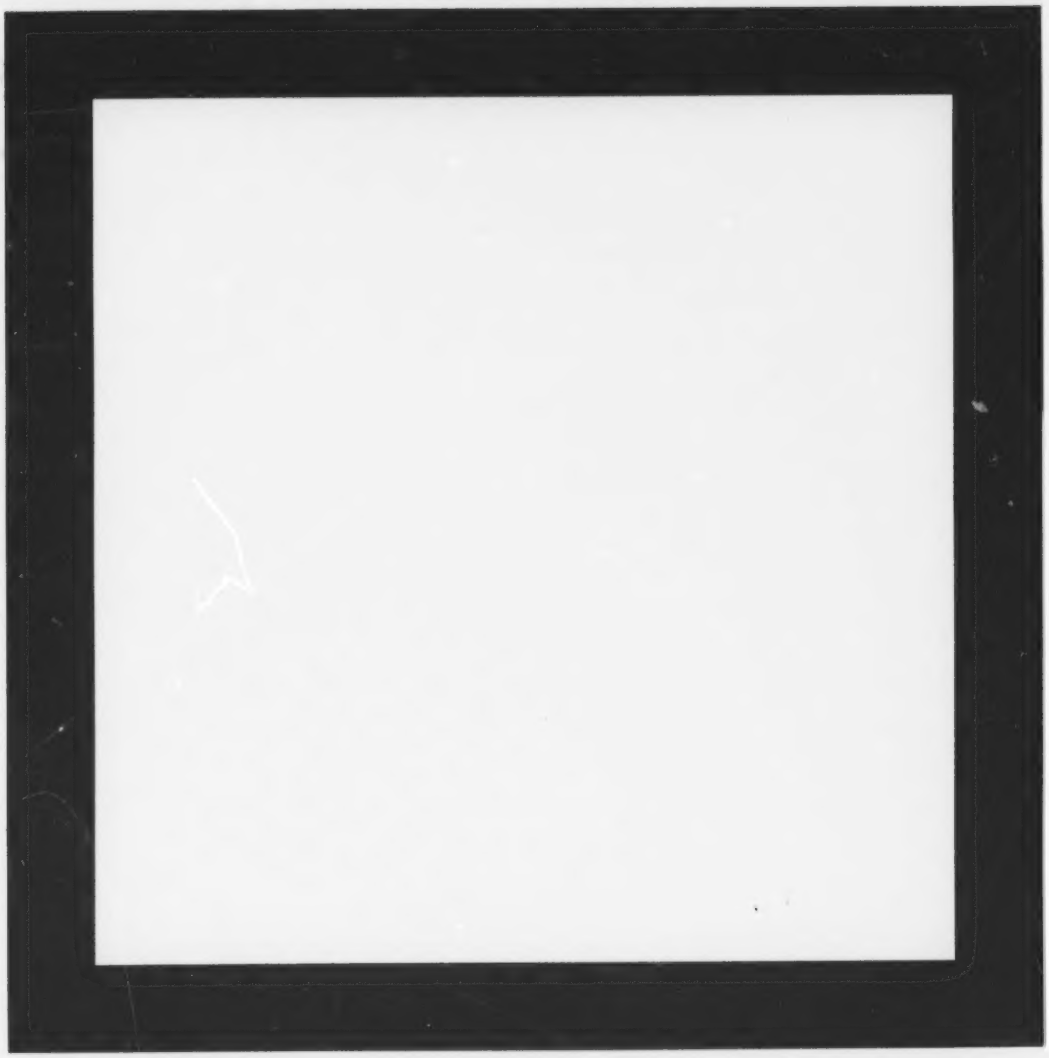

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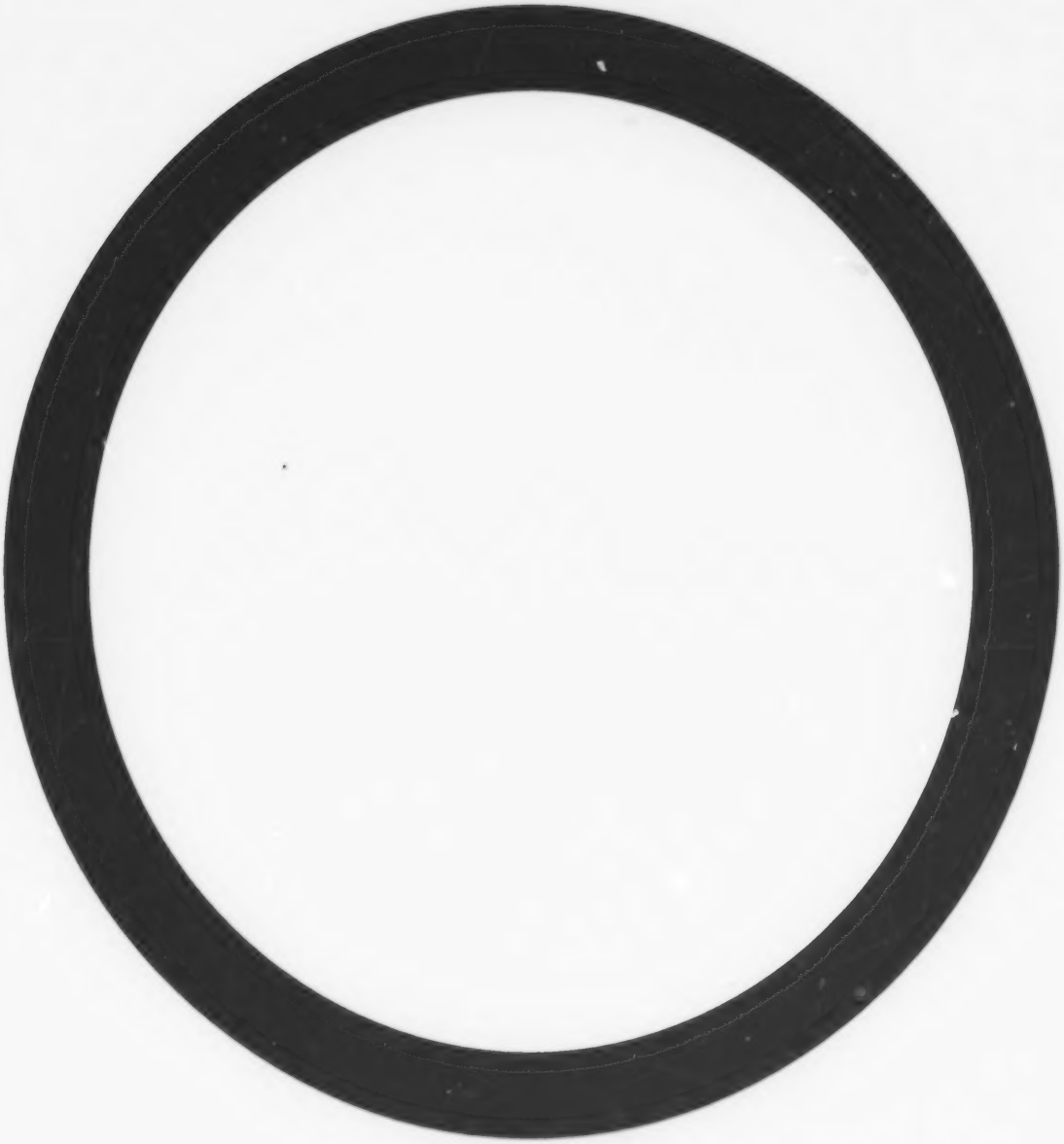

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20. BEHIND *ORIGAMI*: EXPLORING CULTURAL VALUES AND TRADITIONS IN FOLK ART

Introduction:

Asked to relate what they know about Japanese arts, crafts, or pastimes, U.S. students of all ages often cite the art of *origami*, Japanese paper folding. Teachers often include *origami* as a hands-on experience in elementary and middle school units on Japan. Rather than focusing on origami as an end in itself, this activity uses this high-interest art form as a vehicle for identifying and analyzing traditional Japanese values and culture.

Objectives: At the conclusion of this activity, students will be able to:

1. Explain the history of *origami*.
2. Cite personal and social characteristics valued by the Japanese and reflected in *origami*.
3. Recognize the value of *origami* as a skill builder for children.
4. Apply their analysis of *origami* to other aspects of Japanese society.

Grade Level: 4-10

Teaching Time: 1 class period

Materials: *Origami* paper for all students (available at art supply stores); several *furoshiki*—Japanese wrapping cloths (optional)

Advance Preparation: Teachers should use the provided directions to practice making the *origami* ball before leading students in the activity.

Procedure:

1. Introduce the lesson by asking students if they know about or have ever tried to do *origami*. Have students who are familiar with the art describe what they know. Students will probably volunteer information on the animals and natural forms that can be made with *origami*, the bright paper used, and so on.

2. Build on student data by giving a brief history of the evolution of *origami* as follows.

> *Origami* is believed to have been developed over 500 years ago. The roots of *origami* are believed to be in the traditional and ancient Shinto religion, in which white paper is folded and hung at the entrance to Shinto shrines. Paper has always been highly valued in Japan. In the Heian period, love letters were artfully folded before being delivered to a loved one. Although practiced widely by Japanese children, *origami* is a respected art form among adults.

Activity developed by Lynn Parisi. Based on a presentation of the Mid-Atlantic Region Japan-in-the-Schools (MARJiS) Project, September 1988.

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3. Explain to the students that, as a class, you will try an *origami* exercise—creating a folded paper ball. Emphasize to students that the **most important** thing about making this ball will be to follow directions very carefully and thoughtfully and to be very precise. Create the mood in the class and emphasize that this is a serious undertaking with your own actions. To begin to establish this mood, ask all students to close their eyes, sit as still as possible, and relax their bodies for one minute. Explain that this is a technique for building concentration, which they will need in order to complete the *origami.*

4. Next, distribute a piece of colorful *origami* paper to each student. Ask them not to talk but to carefully study their piece of paper—holding it up to the light, admiring the color. Draw students' attention to the perfect squareness of the sheet, its evenness, and so on.

5. Students are now ready to begin the exercise. You should have already set a mood of quiet and concentration and established an expectation that the activity will proceed slowly. Throughout the folding activity, repeatedly stress quiet, concentration, and the importance of making each fold **EXACTLY** right. Tell students that at each step, they should listen carefully and repeat what you do, that they should match each fold up exactly, no corners overlapping, etc. Proceed through the folds, moving very slowly and carefully and modeling exactness in your *origami.* When students become loud, giggly, or frustrated with their folding, remind them that if they quietly concentrate, they will do better.

6. When students have completed their work, ask students who think they did a good job to display their work. Why do they think they were able to succeed? Ask students to brainstorm, based on their experience in making the ball, what personal characteristics, personality traits, or skills might be developed through the making of *origami* objects. Encourage students to focus on the process of making the ball rather than the finished product. Students should be able to cite concentration, attention to detail, orderliness, the importance of practice, the importance of following an exact method, precision, self-control, and patience.

7. (Optional) Explain to students that they will now switch gears slightly and consider another very common Japanese custom. Distribute to small groups of students a *furoshiki*—the Japanese cloth carrier—asking students to guess what this piece of cloth is used for. Write the word on the board and explain that the word is derived from *furo* (bath) and *shiki* (to spread out). The cloth carrier came into use in the 1600s as a wrapper for clothing and bath articles carried back and forth to the public bath houses. Tell students that the cloth is, in fact, a pervasive, all-purpose carrier in Japan. It is highly functional because it can be used to wrap up parcels of almost any size and shape.

8. Ask students to consider characteristics that the *furoshiki* and a piece of *origami* paper have in common. Students should note that both are exact squares; texture and color and important to both; folding is an element of both. Next, based on the function of the *furoshiki,* ask students to consider the characteristics of the *furoshiki* which make it such a useful carry-all. Students should cite characteristics such as adaptability and flexibility.

9. Ask students to consider *origami* and the *furoshiki* as two different but complementary clues to the same culture. What is behind the art of paper folding that helps to describe who the Japanese are? Why are these characteristics only one side of the picture? What additional information about the culture do you get from adding information about the *furoshiki* to a definition of the Japanese culture?

10. Given what students have gleaned about Japanese culture through *origami* and the *furoshiki,* what skills and attitudes do they think would be stressed in Japanese schools? How does understanding *origami* help to explain the Japanese educational emphasis on discipline, memorization, the endurance of passing the college entrance exam, and so on?

Directions for Origami Box:

1. Hold square paper with colored side out, white side facing you. Fold diagonally in half.

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2. Fold paper horizontally in half, to form folded square. Open corners should be on left, lower side.

3. Make a fold diagonally as shown in illustration #3.

4. Open one side to make the shape shown in illustration #4.

5. Repeat steps 3 and 4 as shown in illustration #5. After completing this step, your paper will resemble two isosceles triangles, with open edges on the bottom, a closed point on top, as shown in illustration #5a.

6. Fold lower points of isosceles triangle closest to you up to create a diamond shape, resting against a triangle shape.

7. On the diamond shape you have created, fold right and left corners in to center as shown in illustration #7.

8. The folds in step 7 created two small pockets, facing up. Into these pockets, fold in the upper points of the triangle, as shown in illustration #8.

9. Repeat steps 6-8 for the reverse side of your object. You will end with an object shaped as shown in illustration #9.

10. Through the open hole at the bottom of your origami, gently blow enough air to inflate the ball.

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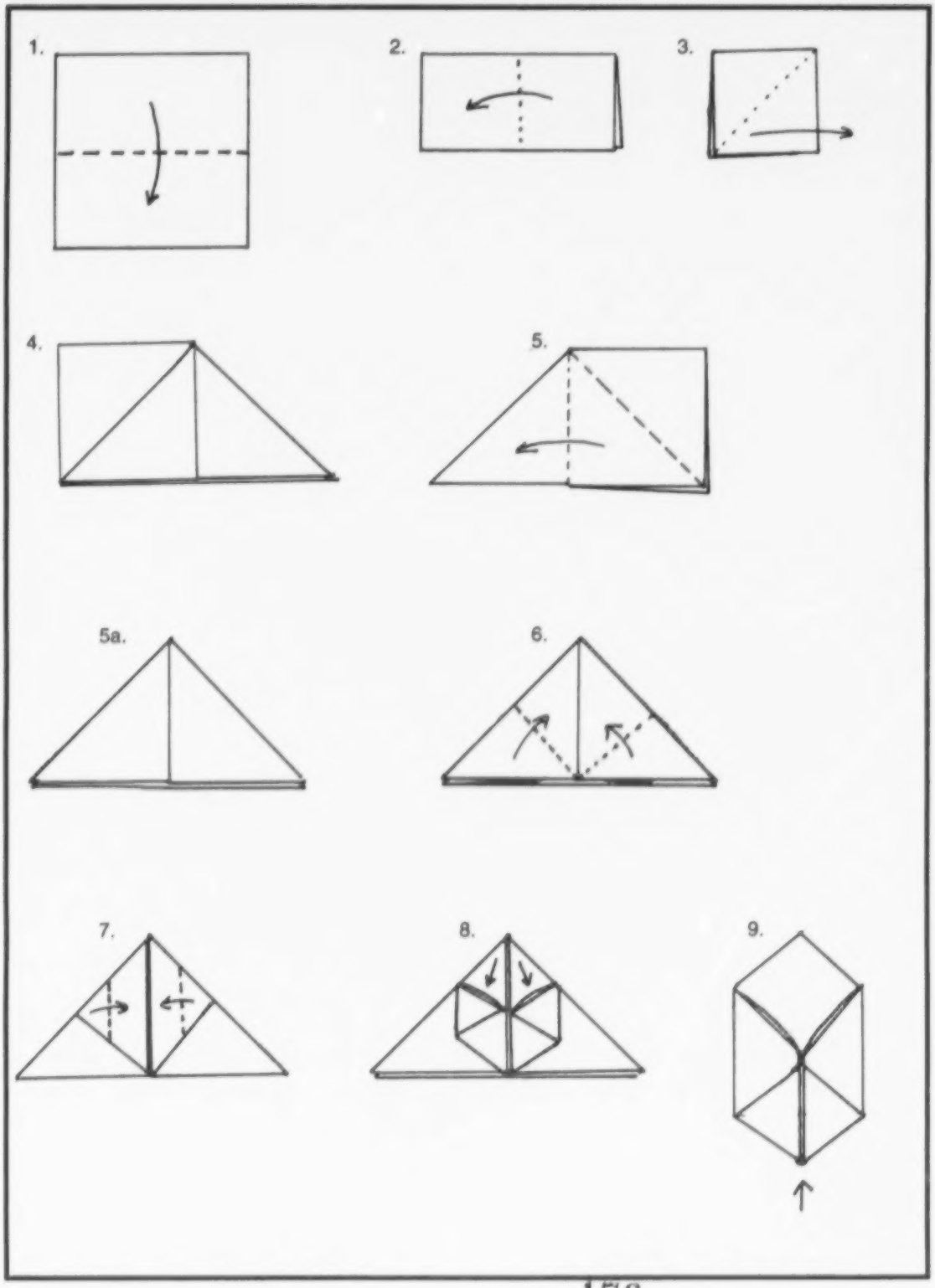

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SECTION III

JAPAN AND THE WORLD

21. MANY PEOPLE, LITTLE LAND

Introduction:

Japan is a nation with many people, limited land, and some uninhabitable areas. The result is crowding and the need to use land efficiently. Because students often have difficulty conceiving of the large numbers of people in a country or imagining what crowding is like, this activity involves them in creating a special graphic that makes these ideas concrete.

Objectives: At the conclusion of this activity, students will be able to:

1. Explain why Japan is a crowded nation.
2. Create a graphic representation of population density in the United States and in Japan.
3. Make inferences about ways of living based on population comparisons.

Grade Level: 6-10

Teaching Time: 1-2 class periods

Materials: Copies of Handouts 21-1 and 21-2 for all students; colored pencils; scissors

Procedure:

1. Ask students if they can imagine 5 billion people. Can they imagine 255 million people? 124 million people? Explain that some numbers are so large it's hard to get an idea of what they mean.

2. Tell students that Japan has about 124,000,000 people. Explain that these people live in an area a little smaller than California. It is not just the number of people that makes Japan crowded, however. Geography and climate have made many places uninhabitable, or unfit for people to live there. The island of Hokkaido in northern Japan is both mountainous and cold. Few people live there; the Japanese think of this island as their frontier, their unexplored wilderness. While the climate is better on the other Japanese islands, inland mountains force people to live in the low coastal areas of each island.

3. Explain that you can often get a better idea of what numbers mean if information is shown graphically. Artists and cartographers (map makers) use many kinds of graphics, or illustrations, to show numerical information. In this activity, students will create a special graphic to compare population density—the number of people in a given area—in Japan and the United States.

4. Distribute Handout 21-1 and direct students to complete the activity. When students have completed the exercise, discuss their answers. The answers are as follows: (1) 3,600,000, (2) 255,000,000, (3) there are open spaces, (4) the United States has enough land for its people; the population density is not too high yet, (5) students should mark 1 1/2 squares *Japan*, (6) they are piled on top of each other, (7) Japan is a crowded nation; its population density is very high.

5. Ask students to draw inferences based on the graphic they created by answering such questions as:

Activity developed by Lynn Parisi; adapted from *The World: Land and Peoples* (Waterbury, CT: Graphic Learning Corporation, © 1992). Used by permission of the publisher.

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- Is there much room for farming in Japan? (no)
- Do you think families in the United States or Japan probably have larger houses? (United States)
- What kind of yards do you think Japanese houses have? (very small or none)
- How might population density affect the amount of privacy people have? (There is less privacy, but the Japanese have developed social customs to help them deal with crowding. For example, Japanese people may pretend not to hear or see things that they think they should not. In this way, they try to provide other people with privacy.)

6. Point out that while the Japanese have small homes, most people live very comfortable lives because of the success of Japan's economy. Almost everybody in Japan who wants a job can find one. Because of a traditional practice in Japanese businesses, people usually work for the same company until they retire. Once hired, they typically do not have to worry about being fired or laid off. This places great pressure on Japanese young people, since how well they do in school and the university they are accepted in often determine the company they will work for until retirement. Discuss with students how this differs from the situation in the United States.

7. (Optional) To compare standards of living in the United States and Japan, distribute Handout 21-2. Have students poll the class to see how many of the items in the chart members of the class own. On which items are there big differences between your class and Japan? Discuss reasons why this might be so.

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CREATING A SPECIAL POPULATION GRAPHIC

1. The large box at the top of the next page represents the size of the United States. Color it yellow. Each section stands for 100,000 square miles. Count the total number of sections and multiply by 100,000 to find the size of the United States in square miles. How much land does the United States have?

   _____ square miles

2. At the bottom of the page are 51 small squares. Color these red. These squares represent the population of the United States. If each square stands for approximately 5 million people, how many people are there in the United States?

   _____

3. Cut out the country box and all the people squares. Put the people in the country box. Spread them out as evenly as you can. Are the people squares crowded together or are there open spaces?

   _____

4. Describe the population density of the United States in your own words.

   _____

   _____

5. The United States has about 25 times as much land as Japan. That means that Japan could be represented by 1 1/2 squares on the country box. Trace about 1 1/2 squares with your marking pen. Label this space *Japan*.

6. Japan has about 124 million people. Count out 26 of your people squares and put them aside. The remaining squares show the population of Japan. Try to put these squares into the area marked as Japan in the country box. Are the squares crowded together? Are there open spaces? Do the squares overlap?

   _____

7. Describe in your own words what population density might be like in Japan.

   _____

   _____

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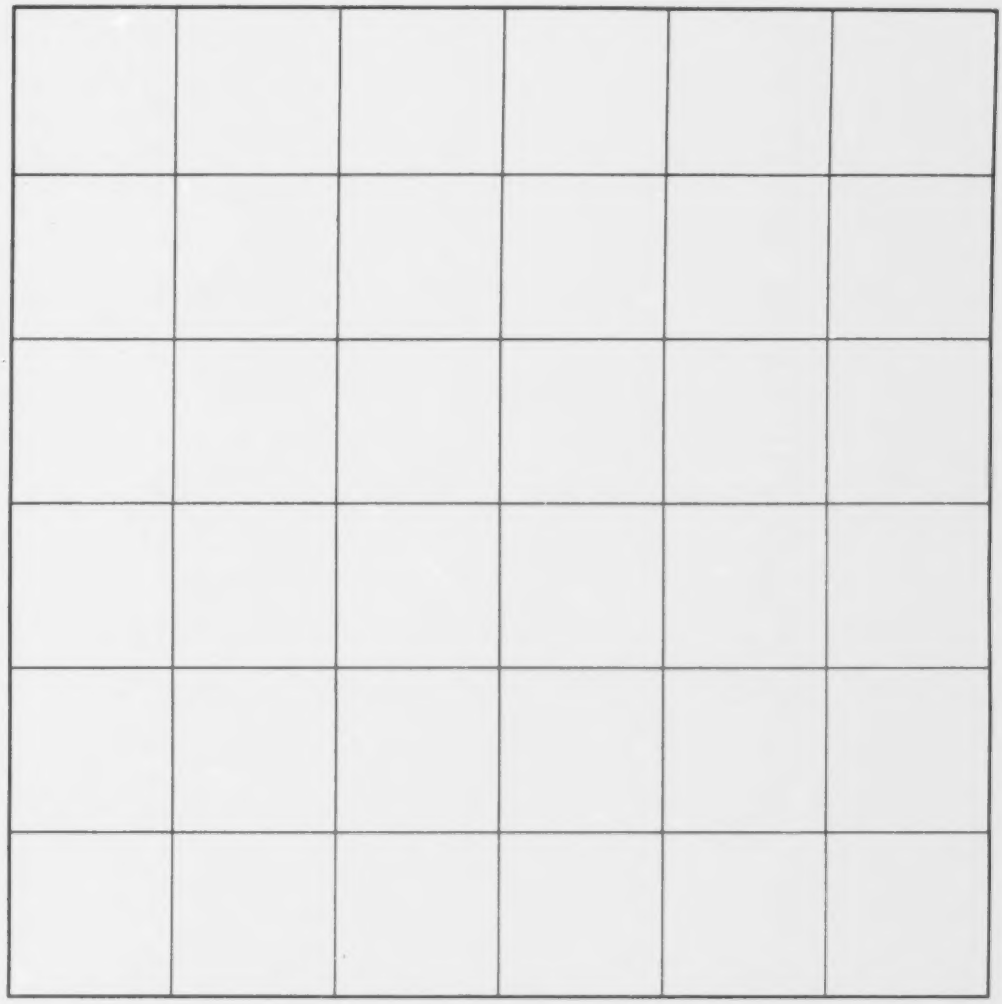

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CONSUMER GOODS IN JAPAN

The table below presents information about consumer items owned by the Japanese.* Take a poll to see how many of the items in the chart members of your class own. On which items are there big differences between your class and Japan? Discuss reasons why this might be so.

Item	Number of Items Per 30 Households	
	In Japan	In Your Class
Color Televisions	60	
Refrigerators	36	
Passenger Cars	34	
Stereos	20	
Microwave Ovens	23	
Video Recorders	27	
Pianos	7	
Room Air Conditioners	38	
Portable Heaters	4	

*Data as of March 1991. Source: *Japan: An International Comparison.* Tokyo: Keizai Koho Center, 1992, p. 85.

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22. KEEPING WARM: A CASE STUDY IN ENERGY CONSERVATION IN JAPAN

Introduction:

Japan's highly industrialized economy is almost completely dependent on imported energy resources—oil bought from Middle Eastern countries and Indonesia and coal bought from Australia, the United States, and Canada. As a result, Japan spends a great deal every year buying coal and oil, and the price of energy resources in Japan is high. In their homes, the Japanese people have found numerous ways to save on energy costs.

In this activity, students brainstorm ways they keep warm. They then explore one Japanese device, leading to a comparison of U.S. and Japanese approaches to energy use. The activity concludes with students designing an energy-efficient heating device.

Objectives: At the conclusion of this activity, students will be able to:

1. Brainstorm ways of keeping warm and examine one Japanese heating device that is not used in this country.

2. Begin to see that there are diverse solutions to the same problem and that culture affects the solutions adopted in a particular society.

3. Describe several energy-efficient heating devices and distinguish between devices that use renewable and nonrenewable energy sources.

4. Design an energy-efficient heating device.

Grade Level: 4-8

Time Required: 2 class periods

Materials: Copies of Handouts 22-1 and 22-2 for all students; drawing materials

Procedure:

1. Pose the following question to students: It is winter. You are doing your homework and feel cold. What do you do? Encourage students to brainstorm as many possible answers to this question as they can. Post their answers on the chalkboard.

2. Ask students to speculate on whether people in different cultures would do something not on students' list.

3. Divide the class into small groups and give each group a copy of Handout 22-1. Tell the groups they will have five minutes to decide how they think the heating device shown in the picture works. At the end of five minutes, have each group share its explanation.

Activity developed by Lynn Parisi; adapted from *The World: Land and Peoples* (Waterbury, CT: Graphic Learning Corporation, © 1992). Used by permission of the publisher.

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4. Distribute Handout 22-2 and read it with the students. As students read, ask them to underline all the heating methods mentioned in the reading.

5. Next, ask students to classify each method identified as one using a nonrenewable energy resource, one using a renewable energy resource, or one using no energy in order to work (although making it would have required energy). Also have students classify the heating methods as to whether they heat a person, a room, or a whole house.

6. Return to students' brainstormed list of ways they would keep warm. Have students classify all the methods as using nonrenewable energy resources, renewable energy resources, or no energy resources. Also have them indicate what is heated by each method—a person, room, or house.

7. Ask students to compare the lists for the United States and Japan. What differences and similarities do they see? (They are likely to observe that while both countries use many nonrenewable energy resources, U.S. methods of keeping warm use more energy than Japanese methods.) How might they account for differences? (Japan has few energy resources and the price of fuel is therefore very high in Japan; Japanese people are more accustomed to a lifestyle that involves some sacrifice; other answers.) Help students reach the understanding that while two cultures may be at the same level of technological development, they may use technologies differently because of geographic, economic, or cultural factors.

8. Working in pairs, have students design a warming or cooling device that uses little or no energy.

9. Ask students to write a paragraph explaining whether they think the following statement is true or false: A nation's culture affects the technologies developed and used in that nation. They should use information from the lesson to support their answer.

Follow-Up Activities:

1. Have students identify other examples in which technology is used differently or similarly in daily life in different cultures. A source of case studies on Japanese home life is provided in the **Resources** section.

2. Give students the following assignment: Study how energy is used in your own home in one week. Look at your home's thermostat to find out how warm or cool the temperature is kept. Is central heating or an air conditioner used to keep your home at this temperature? if you home is heated, what kind of heat do you use—gas, oil, electric, wood? What appliances does your family use every day?

With your parents' help, find utility bills for a recent month. Utility bills tell how much your family must pay for gas and electricity. By dividing the total amount of a monthly bill by four, you can get a good idea of how much money you spend on energy for your house in one week. Make a chart, poster, or mobile to illustrate how energy is used in your home.

Resources:

Japan: Technology and Tradition. Chicago, IL: Society for Visual Education, n.d. Filmstrip package.

Parisi, Lynn S., ed. *A Look at Japanese Culture Through the Family.* Boulder, CO: Social Science Education Consortium, 1988.

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A HEATING DEVICE FROM JAPAN

How do you think this device helps keep the family warm?

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KEEPING WARM IN JAPAN

Japan has very few energy resources of its own. Because it must buy energy from other countries, the cost of gasoline, electricity, and heating oil is high. The Japanese people must use energy wisely or pay huge bills.

In Japan, when people are cold, they heat their bodies first. This uses up much less energy than heating a whole room or house. The first thing Japanese people do in cold weather is bundle up with lots of clothes. They wear long underwear and several layers of shirts and sweaters.

If you visited a Japanese store, you would see many special appliances that help keep people warm. People can buy electric slippers to keep their feet warm or electric pillows to keep their heads warm. They can even buy electric pants—big balloon-like pants that are heated with electric wires. These pants keep people's legs very warm but make moving around hard. All these appliances use much less energy than heating a whole house.

One of the most popular traditional ways to keep warm in Japan has been the *kotatsu*. This is a very short table, about 1-1/2 feet high. It has a strong light beneath the middle of the table. The light gives off lots of heat. The table is covered with a blanket or quilt to keep all the heat underneath. When the Japanese sit with their legs under the table, they keep very warm.

The *kotatsu* is an old appliance. When it was first invented, it did not use light bulbs. Instead, it had a metal container filled with hot charcoal. For many years, Japanese people have gathered around the *kotatsu* to eat dinner, talk, or play games, much as Americans might sit around a fireplace.

If it is still cold in a Japanese house, the family would turn on the heat. Most houses do not have central heating. A central heating system is one that heats the whole house. Most people have small portable heaters. Some of these use electricity and some use kerosene, an inexpensive fuel. The Japanese only turn on a portable heater in one or two rooms at a time to save energy.

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23. THE JAPAN CONNECTION IN YOUR COMMUNITY

Introduction:

In this activity, students analyze such readily-available local resource materials as phone books, store catalogs, newspapers, and advertising flyers to identify items, ideas, and areas in which their own culture and Japanese culture have blended.

Objectives: At the conclusion of the activity, students will be able to:

1. Identify examples of Japanese culture and influence in their own community.

2. Appreciate and explain ways in which their own and another culture interact and influence one another.

Grade Level: 4-9

Teaching Time: 1-2 class periods

Materials: Copies of Handout 23-1 for all students; local phone books, merchandise and department store catalogs, local newspapers, local store advertisement flyers

Procedure:

1. Introduce the activity by asking students if they think their own community is tied to Japan in any way. If so, in what ways? Explore obvious connections (Japanese restaurants) and less obvious connections (Japanese products).

2. Explain that in this activity students will analyze a variety of local resource materials to explore the degree to which their own town interacts with and is connected to Japan. Distribute Handout 23-1, as well as resource materials previously collected, and assign pairs or small groups of students to complete the worksheet.

3. Review findings in class in terms of economic, sociocultural, and political connections. What connections did students find? What examples of Japanese culture did they find in their community? What were their sources? What connections were a surprise to students? Have students give examples of Japanese culture that have been adopted by or blended into their own everyday culture. Introduce the term *interdependence* and ask students to explain ways in which their own community and Japan are interdependent.

Activity developed by Phyllis Clarke Bye.

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THE JAPAN CONNECTION IN YOUR COMMUNITY

Find connections with Japan in your own community. Use the most appropriate source, such as the newspaper, telephone book, or catalogs, to locate items, ideas, and areas in which our two cultures have interacted.

The following categories may give you some ideas as you begin to search. Be sure to identify the sources where you found the connections.

	Connection	Source	Page
Food			
Transportation			
Technology			
Religion-Churches			
Language			
Sports/Recreation			
Other			

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24. THE JAPAN CONNECTION IN YOUR STATE

Introduction:

In this activity, students interact with one another as they play a bingo game designed to develop initial awareness of Japanese cultural influences in their community and state. Bingo squares feature questions concerning names of Japanese foods and people, as well as Japanese products and industries available in the community and state. A bingo board displaying questions relating to the Japanese presence in Colorado is offered as a prototype for teachers to adapt to their own state.

Objectives: At the conclusion of this activity, students will be able to:

1. Identify examples of Japanese influence in their community.

2. Recognize and describe the impact of Japanese culture on their own lives.

Grade Level: 4-9

Teaching Time: 1 class period

Materials: Copies of teacher-prepared handout, "Japan in (Your State)," for all students

Advance Preparation: Using the "Japan in Colorado" bingo board provided in the **Teacher Background Notes** as a model, prepare a bingo board containing questions about Japanese words, well-known Japanese products, Japanese companies, stores, restaurants, and so on, in your community and state. The phone book (both white pages and classified section) and the local Chamber of Commerce can be used as sources of information for the bingo board.

Procedure:

1. To introduce this activity, ask students if they can think of any ways in which Japanese culture affects their lives. Explain that during this activity, students will look at the influence of Japan and Japanese culture on their lives and their community and state.

2. Distribute the handout, "Japan in (Your State)," to students. Explain that students will circulate around the room, asking classmates to provide answers for the questions in the squares on their sheets. Students will provide oral definitions, but must then sign their names to the squares for which they provide the definition. One's signature will make that student responsible for a definition during class review. *Students may sign another classmate's bingo sheet only once.* In addition, each student may sign his/her own bingo sheet only once.

3. A student "wins" the bingo game when his or her bingo sheet is filled with signatures. Teachers may check the "winning" bingo sheet by asking the students who provided signatures to answer questions for the rest of the class.

4. To conclude the activity, students should make a list of 20 items that show the influence of Japanese culture on their lives and community. Many of the items can be Japanese products.

Activity developed by Reny Sieck and Mina Temby.

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Follow-Up Activities:

1. Using newspaper and magazine advertising, students can create a collage of logos and pictures of Japanese products sold in the United States.

2. Students can bring in current newspaper articles on United States/Japan trade for a class bulletin board.

Teacher Background Notes:

Japan in Colorado

Model Bingo Board

Name a restaurant specializing in Japanese food.	Name a sport enjoyed in Denver and Tokyo.	What is Denver's sister city in Japan?	Name two popular Japanese 4 wheel drive cars.	How do you say "Thank You" in Japanese?
Name a popular Japanese food you can buy in this state.	A Japanese company with offices in Colorado is _____.	Name two products Sony sells in Colorado.	What is Colorado's sister-state in Japan?	Find someone in class who is wearing something Japanese.
A Colorado-made product sold in Japan is _____.	A Japanese motorcycle maker is _____.	FREE	Name someone who has visited Japan.	Find someone who owns a Japanese stereo.
What is Sakura Square?	What is the name of Denver's annual Japan Festival?	Find someone who knows a Japanese artform.	Name a Japanese martial art.	Who is the Japanese Prime Minister?
Who owns a Japanese camera?	Who has eaten with chopsticks?	Whose parents own a Japanese car?	Name a Japanese product in your home.	Name a famous Japanese-American skier.

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JAPAN IN _____

		FREE		

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25. WORKING FOR JAPAN, INC.: A COMMUNITY DECISION-MAKING ACTIVITY

Introduction:

Healthy economic and political relations with Japan are vital to our country. Economic interdependence between Japan and the United States continues to grow, as Japanese manufacturers establish plants in the United States and U.S. corporations and individual states seek to establish ties with Japan. As our interactions with Japan continue to intensify, it will become increasingly important that American students acquire a sound knowledge of that nation and its policies as well as an appreciation and awareness of U.S.-Japan interdependence.

In this activity, students take the role of local and state government representatives, businesspeople, and community members to consider the issues, strategies, and consequences of attracting a Japanese company to their town.

Objectives: Upon completion of this activity, students will be able to:

1. Create an economic and social profile of their own community.

2. Identify and evaluate changes that might result from a Japanese company's locating in their own community.

3. Identify the concerns and needs of a Japanese company seeking to establish a manufacturing center in the United States.

4. Describe some benefits and costs of diversifying and internationalizing the local economy and society.

5. Identify factors that influence a multinational company's decision on where to locate production facilities.

6. Take and defend a position.

Grade Level: 7-12

Teaching Time: 2-3 class periods

Materials: Copies of Handouts 25-1 and 25-2 for all students; newspapers; phone books

Procedure:

1. Introduce the activity by providing students with a brief definition of a multinational corporation: a large corporation that produces and/or sells its goods or services in a number of countries around the world. Give or solicit examples of U.S. firms that fit the definition of multinational corporation. (For example, Coca-Cola, which produces and sells beverages throughout the world; General Motors and Ford, with assembly plants in Mexico, Brazil, New Zealand, West Germany, Venezuela, and other countries; American Express and Visa, with banking services around the world)

Activity developed by Lynn Parisi.

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2. Ask students for reasons why a U.S. company like Ford would want to establish factories outside of the country. Guide students toward responses concerning lower pay scales in some countries, lower taxes, transportation costs to markets, and so on. Why would the host country and its citizens want a foreign country to establish factories within its borders? How might such a factory benefit the workers and economies of these countries?

3. Ask students to consider what factors they would look for if they were going to move to another town, state, or country. What kinds of stores, shopping, housing, schools, climate, and so on would they want to have?

4. Explain that in the past several years, more and more Japanese multinational corporations have been building manufacturing facilities in the United States. Examples are Honda, which builds cars for the U.S. and Japanese markets in Ohio; Nissan with a plant in Tennessee; and so on. In all cases, the Japanese companies chose the sites for their factories after months of studying different towns throughout the United States.

5. Explain that in this activity students will analyze the character of their own community as well as the general needs and concerns of Japanese corporations seeking to build factories in the United States. Students will take the roles of local community leaders and citizens to decide if their town should adopt a policy to encourage Japanese industry to locate in their community.

6. Through an initial community research component, students prepare a profile of their own town. This is a necessary first step in evaluating whether the town would benefit from and meet the needs of a Japanese factory. Prior to distributing the community profile worksheet, teachers may choose to lead students in a brainstorming session to identify the economic, social, political, and environmental categories that should be included in such a profile. As a group, brainstorm community resources students might turn to for the needed information. You may wish to have newspapers and telephone books available for this purpose.

7. Distribute Handout 25-1 and go over each category with students. Students may then be divided into four small groups, with each one responsible for gathering information on one principal category of the community profile sheet. Allow students class and homework time to compile the information.

8. Allow 1/2 class period for groups to meet and organize their information. As a whole, the class should then share their findings to create a comprehensive community profile sheet. As each group presents its information, consider implications of their findings. Possible points to discuss are:

- Does the town already have factories? Would factories fit the economic character of the town?
- Is there an unemployment problem in the town? How could it be remedied?
- Does the town have an ethnically diverse population? Are there other foreign national populations within the town? Is there evidence that a variety of ethnic groups can live together comfortably in this town?
- Is the school system a good one? Does it have the facilities and programs to incorporate a non-English-speaking student population?
- Is there adequate and affordable housing for an influx of people to the town?

9. Introduce the role play activity by explaining that students will take on the personalities of particular persons in their community to consider whether their town should adopt a policy of encouraging Japanese companies to locate factories there. Assign students the following roles:

City council (decision-making body) (5-6 students)
Mayor or city manager
Director of local unemployment compensation office

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Social services representative
High school social studies teacher
Elementary school principal
English-as-a-second-language teacher
President of school board
Member of chamber of commerce
Local restaurant owner
Owner of clothes shop in the local shopping mall
Supermarket employee
Car salesperson
Environmental protection agency employee
Skilled factory worker(s)
Unskilled factory worker(s)
Unemployed person(s)
Factory manager(s)

10. Ask each student to consider the following questions from the perspective of the role he/she represents. Students should refer to the community profile sheet to help them answer their questions.

- How would your town change if a Japanese company were to build a factory employing 500 workers?
- Would my job, my life, and my family's lives be affected? If so, how?
- Which of these changes would be positive? Which would be negative?

11. Hold a city council meeting to discuss the issue: "Should our town adopt a policy to encourage Japanese factories to locate here?" The five students on the council should hear testimony, pro and con, from all community members. Explain to council members that they should ask for evidence in four categories—economic impact, social impact, political impact, and environmental impact—and should ask first for positive then negative changes in each category. After all evidence has been compiled from citizens, the council should meet for five minutes to weigh evidence and reach a decision. The city council should then present its decision, with reasons, to the class.

12. (Optional) To extend the activity, distribute Handout 25-2, which contains a variety of newspaper articles describing Japanese firms that have located around the United States. Have students read the articles and, individually or as a class, identify factors that influenced corporations to locate in a particular town or state. Students should mention government policy, town hospitality, schools, transportation, tax structure, or business environment. Compile a list on the board.

Next, ask students to consider, based on their own community profile and role play, whether they think their town could meet a Japanese firm's needs.

13. (Optional) If the students voted to encourage Japanese industry during the role play, have students work in small groups to prepare public relations materials to highlight the positive economic, social, political, and environmental aspects of their town. Materials should be designed to convince Japanese firms to locate in their town.

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COMMUNITY PROFILE SHEET

Economy

Industries and factories

Services

Academic institutions

Agriculture

Unemployment rate

Society

Population

Population density

Ethnic composition

Foreign national population

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Social and cultural facilities

- Dance companies
- Theater groups
- Symphonies
- Movie houses
- Major sports teams

School system

- Size
- State ranking
- Problems

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Housing

Single family

Multiple family

Own/rent

Crime rate

Any social problems

Government Policy

State taxes on business and industry

Local taxes on business and industry

Community growth policy

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Indiana Cultural Bridge Lures Japanese Plant

By Michael Tackett

Jackson Bailey, a local Japan scholar with a Harvard degree, calls it the "plus factor."

It is something different that this blue-collar community of 40,000 did to bring the Sanyo Mfg. Corp. to town, an effort its leaders hope will be only the first success in luring Japanese business to a Midwest area hard hit by a shrinking manufacturing and farming base.

Instead of laying out a package of financial incentives, Richmond leaders tried to build a cultural bridge. As a foundation they used the relationship established in the 1890s when Quaker missionaries from Richmond's Earlham College started a student exchange program with the prestigious Waseda University in Tokyo.

Bailey, who has directed the Japan studies program at the college since 1959 and is fluent in Japanese, helped business leaders devise a plan that relied on the school's Japanese-speaking faculty and students and on the town to develop an understanding of Japanese customs and habits.

Some Sanyo officials downplayed the college's and city leaders' role, saying the company was driven strictly by financial considerations such as the rare opportunity to buy an existing plant and immediately start turning out its own products, refrigerators and musical compact discs.

"It [the town's effort to adapt to the Japanese culture] was nice, and it has helped out a lot," said Ken Ozaki, general manager of the first of two Sanyo divisions here, which opened in March, 1986. "But it was a business decision."

But some city leaders said they were told privately by Sanyo that their cultural-based approach stood out among the four towns that had vied for the company's approval.

"Sure, it was cold hard numbers," said Stanley Vigran, one of the local businessmen who pushed the Japan connection.

However, William McDermott, the head of the city's economic development department noted, "Anytime a Japanese company comes through a community as part of the selection process, they are looking for tangible and intangible things, for feelings they get from people."

Fifteen months ago, Sanyo completed the purchase of a two-building, 100-acre complex from the D & M Co., which had a dishwasher plant in one building and a small refrigerator plant run by a subsidiary in the other.

D & M had supplied Sanyo with components for its own dishwashers, but when the Japanese company suggested purchasing the facility, the Richmond manufacturer went to town officials for advice on how to deal with the proposal.

A plan already was in place. In 1981, Vigran and other business leaders said, they realized that Richmond was losing jobs, losing its young people, and losing some key businesses.

The town, located on the Indiana-Ohio border in the midst of farmland and equidistant from such distribution centers as Indianapolis, Detroit, Columbus and Cincinnati, had been in a slow state of decline since a gas explosion in 1968 killed 41 people and destroyed two downtown blocks.

Subsequently, Avco Corp., an ordnance manufacturer that employed 4,000 workers, and Farm Hand Corp., which made farm implements and had 150 employees, closed their doors.

Richmond officials decided to look to Japan for new jobs, and Vigran suggested they take advantage of the one thing that set the town apart from the scores of other communities trying to attract the Japanese: Earlham College's reservoir of knowledge.

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Indiana Cultural Bridge (continued)

"The first thing I told them to do was not go to Japan," Bailey said. "The first thing I told them to do was get ready here."

"I knew there was a residual anti-Japanese feeling here [from World War II], and I recalled one city leader saying, 'If the Japs come to Richmond...'

"I knew we had to change that attitude, and that man could not go to Japan."

Bailey's plan had several components. First, he established "Listening posts" in the community to smoke out anti-Japanese sentiment. They found plenty.

"We had to tell them that the world had changed and if we did not, we might be living in a world of Japanese dependence," Bailey said.

Then he helped leaders build an informational network with Japanese trade associations and bankers in the U.S. He also made trips to Japan to renew his contacts with Waseda University and to try to make new ones with numerous Japanese companies.

"I told the city we need a long-range plan," Bailey said. "That if we did our homework and were ready, within five years we would have somebody. If we are in the ballpark, then that's the plus factor."

Using his students, Bailey helped put together a bilingual brochure, another something smaller cities had not done. They made a videotape, narrated in Japanese by a community leader, that pitched their town as a place to do business.

"It's not that the Japanese can't read English," Bailey said. "But making the gesture means that you have given it thought to get ready."

"Even the banks had brochures in Japanese," said Pat Graupp, a Sanyo executive here. "You can't even get that in New York."

Richmond failed many more times than it succeeded. It wooed automobile manufacturers such as Diamond Star Motors, the Chrysler-Mitsubishi joint venture that ended up going to Bloomington, Ill., and several auto supply companies that also settled elsewhere.

But Sanyo settled in Richmond, and on Wednesday, on the site of D & M's old dishwasher plant, it will open a high-technology compact laser disc production facility, its first in the area.

Sanyo has pumped millions of dollars into both the refrigerator and CD companies, and Richmond leaders and the 300 workers at the two factories see the investment as a sign of long-term commitment.

Once Sanyo made its decision to invest in the town, another phase of Richmond's plan went into effect: making certain that the Japanese felt welcome.

Earlham offered twice-a-week English classes for the approximately 50 Sanyo executives and technicians and their families who moved in. Lunches were held so that Japanese wives did not feel isolated. And in September, the college plans to start a Saturday school so Japanese children can maintain native language skills and cultural traditions. The local hospital has two Japanese-speaking persons on staff, and agents at real estate broker Paul Lingle's office have business cards printed in Japanese.

Graupp said Japanese workers are well received, and they have enjoyed such American institutions as K-Mart and its competitor, Target, and softball and the golf course at the Forest Hills Country Club.

But the success of the project ultimately will depend on what happens inside the plant walls. In other parts of the country, Japanese firms have met resistance from American labor unions and from workers who do not accept the more strict Japanese management philosophy.

Here, after 15 months, workers and management used the word "coexisting" to describe the relationship between the United Auto Workers Local 2111, which already represents workers at the refrigerator plant, and Sanyo executives.

The CD facility will open as a nonunion shop, but UAW leaders say the workers expect to be recognized soon.

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Several States Reducing Trade Presence in Japan

By Mari Yamaguchi

Tokyo—About a dozen U.S. states have closed or streamlined their commercial offices in Japan, a move that leaves some analysts wondering whether Americans are really serious about penetrating the market here.

Since last year, seven states—including Maryland, Nevada, North Dakota, Pennsylvania, Texas, Utah and Louisiana—have closed their offices in Tokyo, largely because of tight budgets back home.

The directors of the California and Oregon offices left months ago and have not been replaced, staff members said.

Michigan and Illinois moved their offices to buildings with cheaper rents and cut operating budgets. The Illinois office said its budget for the fiscal year that started in July was slashed 72 percent.

Japanese analysts say the state governments are being shortsighted since the offices help promote U.S. products and companies in Japan.

The closings, they say, give the impression that Americans are not committed to long-term business efforts. Japanese often claim a lack of commitment by U.S. companies to developing markets here is a factor in Japan's huge $43.4 billion trade surplus with the United States.

"[State governments] need to realize that they have to put more effort into promoting U.S. exports to Japan," said Shusaku Hirano of the semi-government External Trade Organization.

"Without day-to-day efforts, they will soon be forgotten," he said. "Some states still don't seem to realize the importance of Japan's markets."

In contrast, some European nations are expanding their presence in Japan by establishing offices outside Tokyo.

In Japan, fostering local connections is considered crucial to business success. Hirano said state government offices can develop contacts that will help U.S. companies enter the Japanese market.

But U.S. government and business officials complain that foreign competitors face too many obstacles here, such as interlocking business relationships and a complicated distribution system.

Nearly 40 states had offices here in the late 1980s. The primary task was to woo cash-rich Japanese to invest in the United States.

Now that corporate Japan is in trouble because of plummeting land and stock prices, the focus has shifted to promotion of U.S. exports, said Tami Hirabayashi, assistant director of Ohio's Asian Office.

As the U.S. economy weakened, however, many state governments suffered a decline in tax revenue. State officials decided to cut expenses, and many quickly axed their commerical operations in Tokyo, the world's most costly city.

"California has no immediate plan to send us a new director," said Miki Yoshikawa, executive assistant for California's office in Tokyo.

"The major reason is that sending a staffer to Japan is very expensive. Housing costs more than several million yen [tens of thousands of dollars] a year, and the state also pays for the education for his or her children. Actually, it's a lot of money." Yoshikawa said.

But Hirabayashi says such attitudes will make it more difficult to promote U.S. products here.

"If they [the states] keep coming in and out, they have no cumulative impact. When they come back, they will have to start from scratch... especially here in Japan," Hirabayashi said.

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$500 Million Fuji-Isuzu Plant to be Built in Lafayette, Ind.

DETROIT—Two major Japanese auto manufacturers, Fuji Industries and Isuzu Motors, said Tuesday they would build a $500 million plant in Lafayette, Ind., to make cars, trucks and buses.

The project, announced several months ago, represents the first such joint venture between two rival Japanese auto manufacturers in the United States although there already are combinations between Japanese and American auto companies operating or building U.S. car plants.

Production will be divided evenly between Fuji's Suburu line of cars and Isuzu vehicles, which include cars, buses, and trucks.

The new joint venture, yet to be named, will be the sixth Japanese automobile production facility in the United States.

The Indiana site, north of Indianapolis, was settled on after a study team assessed bids from several states, including Kentucky, Ohio and Illinois.

"After consider all the available option sites and possibilities, we believe Lafayette represents the best combination of manufacturing benefits, business climate, and quality of life," said Akira Soejima, senior managing director for Fuji.

The plant, which will employ about 1,700, will be a fully integrated vehicle manufacturing operation, from stamping to final assembly, the companies said.

Both companies currently sell only imported vehicles in the United States, and imports of cars are restricted by quotas imposed by the Tokyo government and allocated among Japanese automakers. The so-called voluntary import restraints were accepted by Japan to head off any U.S. quotas.

The two-million-square-foot plant will produce 120,000 cars a year when completed in late 1989. Production capacity eventually will be increased to 240,000 annually, the companies said.

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Costly Bait: Localities' Giveaways to Lure Corporations Cause Growing Outcry
Tax Breaks, Other Incentives Are Viewed as Wasteful by Unions and Taxpayers

By Alex Kotlowitz and Dale D. Buss
Staff Reporters of the *Wall Street Journal*

Ted Anders once ran Flat Rock, Mich. That was before he offered to forgive Mazda Motor Corp.'s taxes for 14 years so the comapny would build a plant in his Detroit suburb.

Last fall, Mr. Anders was voted out of office. Many among the electorate, he says, feared that Mazda's big tax favor—depriving Flat Rock of an estimated $2.5 million a year—would demolish the city's budget.

"It's a form of industrial blackmail," the former mayor says bitterly about the Mazda quid pro quo and what it did to him.

Mr. Anders's setback is only one consequence of a growing public backlash against giveaways to business. In Kentucky, the dispute over giveaways has heated up in recent weeks as politicians, unions and some small-business men question the state's wooing of a new Toyota Motor Corp. plant.

Vigorous Battle

Other states and municipalities are vigorously battling companies' demands to lower their tax bills on existing facilities. Some are threatening court action against businesses that have received favors and then failed to live up to their promises. And still others are telling companies that expect sumptuous handouts to get lost—even when it means sacrificing future jobs and other economic goodies.

"The tide is starting to turn," asserts Arthur Lyons, the director of the Institute on Taxation and Economic Policy, a Chicago-based research concern. "There's starting to be a realization that these things don't pay off." Consequently, experts say, more governments are trying to improve relationships with existing businesses and to lure others by emphasizing intrinsic economic advantage.

The amounts and kinds of state and local incentives—such as tax breaks, low-interest loans, road and sewer improvements, and outright grants—began rising significantly in the late 1970s and exploded to unprecedented levels in recent years. Many of the enticements were begun as part of a renaissance effort by the battered industrial Midwest.

The biggest plums in the development frenzy have been—and continue to be—auto plants, with their vast labor needs and huge spinoff effects. Industry-chasing was conducted with unparalleled fervor last year, when 38 states bid for General Motors Corp.'s planned $3.5 billion Saturn complex, now being built in Tennessee. Governors paraded to GM's doorstep in Detroit to present their packages amid a circus of media attention. Among the proffered inducements: Minnesota's offer of state-subsidized home mortgages for Saturn employees and New York's cheap hydropower.

The bidding has gotten out of hand, many experts say. In 1977, Ohio lured Honda Motor Co. with the promise to widen a highway, improve the site and abate property taxes for 15 years for an auto and motorcycle complex. The whole package was valued at $22 million. For the same number of jobs, about 3,000, Kentucky last year had to promise a package valued at five times that amount to induce Toyota to locate a plant there.

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Costly Bait...continued

Kentucky, like many cities and states, argues that incentives are a sure-fire development tool. The state projects that it will recoup about three times its "investments" in tax revenues from Toyota and its employees during the plant's first 20 years of operation.

Unions Are Upset

But politicians and newspapers have decried the state's retraining package, which pays for up to six months of wages for Toyota workers. The construction trades' unions, upset that Toyota won't guarantee standardized wages and the use of union labor to build its plant, recently filed suit challenging the use of public money for private purposes.

Lately, many public officials are discovering the dark side of generosity. A 1984 survey by a McLean, Va., economic-development firm found that for every 50 cents' difference that an incentive made in a company's profit, it cost a state $1 in forgone revenues. A June study by a detroit councilman found that the city has lost $56.3 million in tax revenues from abatements over the past 11 years and that there are about 45,000 fewer jobs than had been promised by the recipient companies.

Flat Rock, where favors to Mazda contributed to the mayor's defeat, is experiencing a huge influx of workers who are constructing the auto maker's plant and an attendant rise in crime and demand for city services. The city has run a $200,000 deficit in the last two years, according to Richard Jones, the new mayor, and he expects the deficit to worsen before spinoff growth from the plant increases overall tax revenues in a few years.

The only way Mayor Jones could balance this year's budget was to pry $150,000 in aid from Michigan officials by arguing that the Mazda plant is a bonanza for the entire state rather than for Flat Rock alone. In the meantime, Mazda, sensitive to the early resentment that has crept into its relationship with the city, has pledged to kick in $100,000 a year to Flat Rock's coffers and has donated two police cars and a pickup truck to the city and $30,000 to the area historical society.

Another auto company, General Motors, is grabbing for a total of about $100 million in property-tax refunds and a reduction of $37 million a year in future taxes by challenging assessments of its operations in 11 areas across Michigan. This month, it won the first dispute before the state's tax tribunal, squeezing a $1.2 million tax refund (including interest) out of a central Michgan township where it has a huge parts warehouse.

But in aggressively trying to reduce its tax burden, the giant auto maker is stirring up considerable community resistance. A case in point: Flint, Mich., GM's birthplace, the home of its largest concentration of operations world-wide—and the company's most important tax-reduction target. GM began challenging Flint's assessments on its several major manufacturing complexes in the city in 1982 and now claims it is due about $30 million in tax refunds from Flint and the surrounding county and from local school districts.

Outraged Officials

City officials are outraged and, while seeking to negotiate a settlement with GM, are striking back. City Attorney S. Olof-Karlstrom warns that a GM victory would necessitate drastic budget cuts, such as the layoff of more than one-third of Flint's police. He recently began an audit of GM's equipment and other non-real-estate properties in the city, asserting they are under-valued. And Flint, with the support of a Ralph Nader group and some United Auto Workers officials, has joined with GM's other targets in the state to push for legislation that would clarify how business properties are valued.

For their part, GM officials, who are seeking tax reductions under the company's overall cost-cutting push, insist the company is acting within its rights. "There's no question our property is overassessed," says James R. Mogle, GM's chief tax officer.

Some public officials are drawing the line before hassles like those in Flat Rock and Flint can start—even if future jobs are at stake. When a joint venture of Chrysler Corp and Mitsubishi Motors Corp. announced plans last year to build a new auto plant, several states made pitches, and Michigan's package was valued at $123 million in tax breaks and other perks—about equal to

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Costly Bait...continued

the package given Mazda. But the company wanted more, Michigan balked and stuck with its original proposal; the venture settled on Illinois.

Government Resistance

"Companies are coming to understand that the brief period of unabashed bidding, somewhat ignited by [GM's] Saturn, is over just that quickly," says Doug Ross, the director of the Michigan Department of Commerce.

The resistance isn't just a Rust Belt phenomenon. Even in the decaying Farm Belt, local favors aren't easy pickings for manufacturers. Last spring, when Saturn Corp., a small Tacoma, Wash., auto-parts maker, looked at Dyersville, Iowa, as the potential site of a new home, the company asked the depressed little farm town for a $200,000 loan. Dyersville refused.

"We wanted more of a commitment than to just send them $200,000," says Dyersville's city coordinator, Gus Wilhelm. "We just didn't think that was the right way to do business." So Saturn went to Jefferson, Iowa, which told the firm it, too, couldn't come up with the money. Where to next? Saturn's president, James Brown, says the company is now considering "somewhere in Nebraska."

States and cities are finding allies among some businessmen who contend that public subsidies spur unfair competition. In June, Iowa gave IBP Inc., Occidental Petroleum Corp.'s meatpacking unit, $738,000 to expand its port operations in Council Bluffs. The industry, however, is operating at only about 70% capacity, and some competitors feel that the state is helping to put them out of business. One competitor, FDL Foods Inc., says it may have to cut as many as 1,000 employees as a result of IBP's state-assisted expansion.

A Landmark Case

Among governments still using give-aways, some are trying to make recipients of the gifts more accountable. A landmark case in Chicago last year has helped set the tone for others. In 1980, the city had provided Playskool Inc., a Hasbro-Bradley Inc. unit, with a $1 million industrial-revenue bond with the promise from the company that it would create about 400 new jobs. Within four years, however, Playskool announced it was closing. Outraged city officials forced an out-of-court settlement that required Playskool to keep its plant open 10 months longer, to set up a job-placement program and to create a $50,000 fund for the laid-off workers.

As the attractiveness of financial and preferential incentives dims somewhat, government officials are trying other tacks to lure business. A recent National Governors Association report concludes that instead of subsidies states now are emphasizing education, worker retraining and small-business assistance. And after years of chasing handouts, some businesses now admit that such subsidies don't make or break their location decisions. GM's Saturn, for instance, finally setttled on Tennessee because of the state's prime location, highly regarded labor force, natural-resource base and "quality of life" considerations, even though other states offered richer incentive packages.

"More progressive business people are beginning to realize there's no free lunch," says William Kelleher, the U.S. Chamber of Commerce's economic-development specialist. "If they get a special deal today, someone will get a special deal several years from now and they'll have to pay for that."

The business subsidy "isn't going to disappear," says Barbara Dyer, the director of policy for the Council of State Policy and Planning Agencies, a Washington, D.C., think tank for the nation's governors. "But it's not going to be the be-all and end-all of economic development.

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State Wakes Up to Smell of Cherry Blossoms

by Bill Hosokawa

Gov.-elect Roy Romer's recent mission to Japan was a belated effort to get some of that Japanese spending funneled into Colorado's depressed economy. Other states recognized Japan's potential as a trading partner as long as a decade ago. Their governors flew to Tokyo repeatedly to make sales pitches for trade, tourism, and investment. Ambassador Mike Mansfield in greeting the mission notes that Romer was the first Colorado governor, and the 49th among all governors, to visit Japan during his tenure.

Although Romer was in Japan only three days, he was an effective emissary. He was frank to admit Colorado had failed to appreciate the opportunities of trade with Japan and promised that had changed. His enthusiasm, direct style, and wit pleased the Japanese. The fact that he was calling on Japan only a month after his election, even before his inauguration, impressed them. So did the size and quality of the Colorado mission—50 business, civic, and political leaders, including Mayors Federico Peña of Denver and Dennis Champine of Aurora.

Romer was listened to attentively by Japanese traders, bankers, and investors as he told of Denver's plans for a new airport, the quality of the state's labor force and research universities, and the pleasant lifestyle.

But Colorado has a long way to go to match up with not only other states, particularly on the West Coast and in the newly industrialized South, but Europe and the entire Far East, including Australia and New Zealand. In Tokyo one quickly understands that Japan's dealings with the United States are important—but only one part of its global economic activity.

Romer made a good start in making the Japanese aware of Colorado's interest. But one trip is not enough to overcome years of neglect or to win new friends and customers. Romer must follow up his ground-breaking mission with other visits as proof of Colorado's determination to win its share of the action.

Additionally, if Colorado is serious about promoting economic relations with Japan, it needs a presence in Tokyo. Some 30 states have representatives there. They range from elaborate offices costing a minimum of $500,000 yearly, to a single part-time employee. It would seem prudent as well as realistic for Colorado to start small until the state becomes more familiar with the problems and opportunities.

Meanwhile there is much that can be done to encourage Japanese tourism and investment. "What do you have in Colorado that other states don't have?" members of Romer's mission were asked repeatedly by Japanese who had listened to dozens of other state delegations. We have a great deal to offer, not the least of which is Western hospitality, and that costs little more than effort.

Japan has demonstrated convincingly it is the free world's next big source of capital for economic development, technology for progress, and a market for our goods. Like it or not, this is reality.

Colorado has been slow to understand this, slow to bid for its share. Romer's mission came back convinced it's late, but not too late.

Source: *Rocky Mountain News*, December 20, 1986. Reprinted by permission.

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Japanese Businessmen to Rate Georgia's Investment Climate

by Maria Saporta

Georgia is expected to be rated with "flying colors" when an influential group of Japanese businessmen makes a report on the investment climate in the United States.

A delegation from the Keidanren business organization, a Japanese association of 866 top companies, visited Georgia Monday and Tuesday as part of a tour of six states. Two other Keidanren delegations will be visiting another 10 states throughout the country.

Keidanren picked the 16 states which had the most interest for potential investments from their membership.

Once the report is released, Georgia officials say it will influence where future Japanese investment will go.

"I would say that if we look at Georgia in the broadest possible terms and analyze what is being offered in the state, I think Georgia could come out with flying colors," said Mamoru Sakai, president on the Long-Term Credit Bank of Japan Ltd. and leader of the mission that came to Georgia.

Sakai said that Georgia had several favorable factors for future Japanese investment—a strong economic climate, a Japanese school for children of executives, good airline connections, and positive government attitudes toward foreign businesses.

Those factors have helped bring nearly 160 Japanese companies to the state in the last decade, but Sakai said that trend is likely to accelerate because a direct air flight soon will link Atlanta with Tokyo. Japan Air Lines plans to start the two weekly flights in July.

"When the JAL direct flights become a reality, this will certainly be a very positive element for further expansions of the relationship between Georgia and Japan," Sakai said. "The advantage gap will widen between other states and Georgia."

The flights will also help increase the awareness of Georgia in Japan, according to Eiji Umeme, a Keidanren member and managing director of the Nippon Steel Corp.

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26. ISSUES IMPORTANT TO U.S. AND JAPANESE HIGH SCHOOL STUDENTS: A SURVEY-BASED INQUIRY LESSON

Introduction:

In 1990, the Mid-America Japan in the Schools (MAJIS) Program at the University of Kansas conducted a survey of issues important to Japanese and U.S. high school students. A total of 1,398 Japanese and 482 U.S. students responded to such questions as:

- What societal issues are important to young people in this country?
- Are they the same as those that are important to young people in another country?
- What can we learn about our own ideas by looking at the ideas of others?

In this activity, high school students are asked to respond to the same survey. After class responses are tabulated, the students are challenged to compare their responses to those of the Japanese students and to draw conclusions from their analysis. The lesson is appropriate for geography or sociology courses.

Objectives: At the conclusion of this activity, students will be able to:

1. Compare and evaluate responses of U.S. and Japanese students to the same survey.

2. Draw conclusions from the comparison.

3. Identify U.S. social problems (and perhaps Japanese problems) that emerge from analysis of the survey and suggest solutions.

Grade Level: 9-12

Teaching Time: 1-3 class periods

Materials: Copies of Handouts 26-1, 26-2, and 26-3 for all students.

Procedure:

1. Explain that students will complete a survey identifying what they consider to be important issues facing both the United States and Japan, following which they will compare their responses to those of Japanese high school students.

2. Distribute Handout 26-1. Review directions carefully and allow time for students to complete the survey.

3. The survey may then be tabulated either during or after class by the teacher, by the teacher and students together, or by a committee of students. Using calculators, the raw data for each item can be converted to a percentage by dividing the number of responses for the item by the total number of students responding to the survey.

Activity developed by Warren Solomon, Social Studies Curriculum Consultant, Missouri Department of Elementary and Secondary Education.

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4. Provide students with the tabulated results of their survey, as well as the tabulated results of the survey of other U.S. students and Japanese students (Handout 26-2). Have students meet in groups of four to compare results of their responses with those of the Japanese students. Ask each group to make inferences on survey results by using the questions that appear in the discussion guide (Handout 26-3).

5. Following the small-group discussions, which may consume an entire class period, have the entire class discuss the questions in the discussion guide.

(**Note:** It is important to encourage students to be tentative about their conclusions, because sampling procedures used in the United States and Japan will not allow us to generalize much beyond the two groups of students who responded. Schools responding were ones with which the MAJIS program people had personal contacts who were willing to involve their students in the survey. Still, the survey is useful for stimulating questions and student thinking. Some teachers may want to engage students in a discussion of how students might be sampled in order to permit the class to generalize about the entire populations of high school students in the two nations.)

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SURVEY OF UNITED STATES (U.S.)-JAPAN ISSUES

The following is a list of issues for the United States and for Japan. Please indicate whether you think each issue is an important one for each nation. Indicate your views by checking YES, NO, or UNCERTAIN (Un.) for each issue and each nation.

	For U.S.			For JAPAN		
	Yes	No	Un.	Yes	No	Un.
A. High School Education (general)						
1. High schools are doing a good job of educating most students.						
2. Students should be allowed to take more elective courses.						
3. College entrance exams are given too much importance.						
4. After-school jobs hurt learning.						
5. Classes are usually boring.						
6. Most high school courses are too easy.						
7. Schools need more discipline.						
B. High School Education (subjects)						
1. Students should take more math and science.						
2. Students should take more economics.						
3. Students should take more geography.						
4. Students should take more foreign languages.						
5. Students should study more world issues.						
6. Students should receive more preparation for careers.						
7. Students should study more about their nation's history.						
C. Social Issues						
1. There is too much alcohol abuse.						
2. There is too much illegal drug abuse.						
3. People need more leisure time.						

*Developed by Patricia Weiss and William B. Walstad for the Mid-America Japan in the Schools Program, May 1990.

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	For U.S.			For JAPAN		
	Yes	No	Un.	Yes	No	Un.
4. There is too much poverty.						
5. The environment is becoming too polluted.						
6. There are major racial/ethnic problems.						
7. There is significant discrimination against women in the work force.						
8. The divorce rate is too high.						
9. There is too much crime.						
10. More limits should be imposed on the use of nuclear energy.						
D. Economic Issues						
1. People should save more.						
2. Food prices are too high.						
3. Housing costs are too high.						
4. Workers deserve higher wages.						
5. The quality of products should be improved.						
6. The U.S. dollar ($) is too weak.						
7. Trade barriers are too high.						
8. The productivity of workers is too low.						
9. There is too much misconduct (illegal activity) by businesses.						
E. Governmental Issues						
1. The national leadership is weak.						
2. Taxes are too high.						
3. Too much money is spent on defense.						
4. Foreign aid to less-developed nations should be increased.						
5. There is too much corruption in government.						

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	For U.S.			For JAPAN		
	Yes	No	Un.	Yes	No	Un.
6. Spending on public projects (roads, sewers, etc.) should be increased.						
7. More government welfare for the poor is needed.						
8. More government support for child care is needed.						
9. More government support for the elderly is needed.						

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SURVEY OF ISSUES: HIGH SCHOOL STUDENT VIEWS (U.S. N=482; Japan N=1,298

	Think Issue Important for Own Nation		Think Issue Important for Other Nation	
	U.S. Students	Japanese Students	U.S. Students	Japanese Students
A. High School Education (general)				
1. High schools are doing a good job of educating most students.	59%	32%	80%	36%
2. Students should be allowed to take more elective courses.	57%	6%	47%	36%
3. College entrance exams are given too much importance.	42%	87%	36%	6%
4. After school jobs hurt learning.	47%	15%	24%	11%
5. Classes are usually boring.	50%	56%	21%	9%
6. Most high school courses are too easy.	27%	5%	5%	15%
7. Schools need more discipline.	40%	6%	6%	19%
B. High School Education (subjects)				
1. Students should take more math and science.	53%	16%	18%	23%
2. Students should take more economics.	61%	46%	24%	32%
3. Students should take more geography.	60%	32%	21%	25%
4. Students should take more foreign languages.	59%	66%	31%	48%
5. Students should study more world issues.	85%	73%	47%	54%
6. Students should receive more preparation for careers.	83%	72%	38%	27%
7. Students should study more about their nation's history.	49%	50%	29%	36%
C. Social Issues				
1. There is too much alcohol abuse.	78%	32%	14%	49%
2. There is too much illegal drug abuse.	80%	21%	16%	69%
3. People need more leisure time.	57%	86%	59%	21%
4. There is too much poverty.	76%	17%	34%	49%
5. The environment is becoming too polluted.	92%	84%	59%	59%
6. There are major racial/ethnic problems.	69%	34%	20%	72%

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	Think Issue Important for Own Nation		Think Issue Important for Other Nation	
	U.S. Students	Japanese Students	U.S. Students	Japanese Students
7. There is significant discrimination against women in the work force.	38%	54%	43%	12%
8. The divorce rate is too high.	80%	21%	10%	54%
9. There is too much crime.	94%	35%	26%	81%
10. More limits should be imposed on the use of nuclear energy.	52%	85%	31%	50%
D. Economic Issues				
1. People should save more.	81%	21%	42%	27%
2. Food prices are too high.	57%	70%	39%	12%
3. Housing costs are too high.	72%	83%	41%	11%
4. Workers deserve higher wages.	70%	56%	43%	29%
5. The quality of products should be improved.	85%	35%	33%	46%
6. The U.S. dollar ($) is too weak.	59%	15%	20%	16%
7. Trade barriers are too high.	32%	41%	28%	27%
8. The productivity of workers is too low.	56%	9%	9%	18%
9. There is too much misconduct (illegal activity) by businesses.	72%	59%	23%	31%
E. Governmental Issues				
1. The national leadership is weak.	33%	58%	17%	10%
2. Taxes are too high.	63%	70%	20%	16%
3. Too much money is spent on defense.	68%	65%	15%	60%
4. Foreign aid to less-developed nations should be increased.	25%	57%	27%	46%
5. There is too much corruption in government.	66%	79%	22%	46%
6. Spending on public projects (roads, sewers, etc.) should be increased.	66%	79%	22%	20%
7. More government welfare for the poor is needed.	62%	64%	29%	39%
8. More government support for child care is needed.	65%	59%	32%	44%
9. More government support for the elderly is needed.	68%	76%	34%	48%

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DISCUSSION GUIDE: "SURVEY OF UNITED STATES (U.S.)-JAPAN ISSUES"

In your small groups, select a person to lead the discussion and a person to take notes. Following small-group discussions, the entire class will discuss the findings of the small groups.

1. Identify specific items where the proportions saying "yes" and "no" were very high for U.S. students and for Japanese students.

2. Compare what U.S. and Japanese students identified as major issues in the United States. Then identify which of those issues your group regards as very serious ones for the United States and discuss why our class and the Japanese students may have identified the major issues as they did.

3. Compare what U.S. and Japanese students identified as major issues in Japan. Then identify which of those issues your group regards as very serious ones for the Japanese and discuss why our class and the Japanese students may have identified the major issues as they did.

4. What new insights into Japan and the United States and into their young people did you gain as a result of your analysis of the surveys? Which impressions of Japan and its high school students, if any, did you change as a result of this exercise?

5. What questions do you have now about Japan and its high school students that you did not have before? How might you find answers to those questions?

6. What questions would you like to discuss with Japanese high school students if you were to have a chance to meet with some of them?

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RESOURCES

There are many excellent curriculum materials and resource centers focusing on Japan available to K-12 educators. Listed below are resource centers with Japan lending libraries, publications, and other services. Subsequent sections include audiovisual and print materials that pertain specifically to topics addressed in the lessons in this publication.

Consulates General of Japan

Embassy of Japan
2520 Massachusetts Avenue, NW
Washington, DC 20008
202/939-6700

Consulate General of Japan in Boston
Federal Reserve Plaza
600 Atlantic Avenue, 14th Floor
Boston, MA 02210
617/973-9772 or 973-9774

Consulate General of Japan in New York
299 Park Avenue
New York, NY 10171
212/371-8222

Consulate General of Japan in Atlanta
100 Colony Square Building
1175 Peachtree Street NE, Suite 2000
Atlanta, GA 30361
404/892-2700

Consulate General of Japan in New Orleans
One Poydras Plaza, Suite 2050
639 Loyola Avenue
New Orleans, LA 70113
504/529-2101

Consulate General of Japan in Chicago
Olympia Center, Suite 1000
737 North Michigan Avenue
Chicago, IL 60611
312/280-0400

Consulate General of Japan in Kansas City
2519 Commerce Tower
911 Main Street
Kansas City, MO 64105-2076
816/471-0111 or 471-0113

Consulate General of Japan in Houston
First Interstate Bank Plaza, Suite 5300
1000 Louisiana Street
Houston, TX 77002
713/652-2977

Consulate General of Japan in Los Angeles
250 East First Street, Suite 1507
Los Angeles, CA 90012
213/624-8305

Consulate General of Japan in San Francisco
50 Fremont Street, Suite 2200
San Francisco, CA 94105
415/777-3533

Consulate General of Japan in Portland
2400 First Interstate Bank Tower
1300 SW 5th Avenue
Portland, OR 97201
503/221-1811

Consulate General of Japan in Seattle
601 Union Street, Suite 500
Seattle, WA 98101
206/682-9107

Consulate General of Japan in Anchorage
550 West 7th Avenue, Suite 701
Anchorage, AK 99501-3559
907/279-8428

Consulate General of Japan in Honolulu
1742 Nuuanu Avenue
Honolulu, HI 96817
808/536-2226

Consulate General of Japan in Agana
Guam International Trade Building
590 South Marine Drive, Suite 604
Tamuning, GU 96911
646-1290

Consulates will open in Detroit and Miami in 1993. Check with the Japanese Embassy in Washington, DC, for details and addresses.

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The National Precollegiate Japan Projects Network

Alaska-Japan Studies Project
Douglas Barry, Director
University of Alaska
Alaska Center for International Business
4201 Tudor Center Drive, Suite 120
Anchorage, AK 99508
907/561-2322

Consortium for Teaching Asia and the Pacific in the Schools (CTAPS)
David Grossman, Project Leader
East-West Center
1777 East-West Road
Honolulu, HI 96848
808/944-7768

East Asia Resource Center
Mary Hammond Bernson, Director
Thomson Hall, DR-05
Jackson School of International Studies
University of Washington
Seattle, WA 98195
206/543-1921

Great Lakes Japan-in-the-Schools Project
John J. Cogan, Director
University of Minnesota-Twin Cities
Global Education Center
College of Education, Peik Hall #152A
159 Pillsbury Drive SE
Minneapolis, MN 55455
612/625-1896

Japan Project/Stanford Program on International and Cross-Cultural Education (SPICE)
Gary Mukai, Coordinator
Littlefield Center, Room 14
300 Lasuen Street
Stanford University
Stanford, CA 94305-5013
415/723-1116

Mid-America Japan in the Schools Program (MAJIS)
Patricia Weiss, Director
University of Kansas
202 Bailey Hall
Lawrence, KS 66045
913/864-4435

Mid-Atlantic Region Japan-in-the-Schools Program (MARJiS)
Barbara Finkelstein, Director
Benjamin Building, Room 3113
University of Maryland
College Park, MD 20742
301/405-3595

Midsouth Japan-in-the-Schools Program
Barbara Stanford or Walter Nunn
Arkansas International Center
University of Arkansas at Little Rock
2801 South University
Little Rock, AR 72204
501/569-3282

or

Lucien Ellington or Richard Rice
Japan Project
University of Tennessee at Chattanooga
615 McCallie Avenue
Chattanooga, TN 37403
615/755-4292

National Clearinghouse for U.S.-Japan Studies
C. Frederick Risinger, Director
Social Studies Development Center
Indiana University
2805 East 10th Street, Suite 120
Bloomington, IN 47408
812/855-3838

New England Program for Teaching About Japan
Kathleen Woods Masalski, Program Director
Five College Center for East Asian Studies
8 College Lane
Smith College
Northampton, MA 01063
413/585-3751

Northeast Regional Program on Japan
Roberta Martin, Director
East Asian Institute
Columbia University
International Affairs Building
420 West 118th Street
New York, NY 10027
212/854-4278

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Project on International Agriculture
Diane Crow, Student Services Specialist
International Programs
P.O. Box 15160
5632 Mt. Vernon Memorial Highway
Alexandria, VA 22309-0160
703/360-3600

Rocky Mountain Region Japan Project
Lynn Parisi, Director
Social Science Education Consortium
3300 Mitchell Lane, Suite 240
Boulder, CO 80301-2272
303/492-8154

Southeast Program for Teaching about Japan
Donald Spence, Director
School of Education
East Carolina University
Greenville, NC 27858-4353
919/757-4247

Southwest Program for Teaching about Japan
Duane Christian, Director
The Center for Excellence in Education
Texas Tech University
P.O. Box 4560
Lubbock, TX 79409
806/742-2356

Additional Organizations

The Asia Society
Education and Communication Department
725 Park Avenue
New York, NY 10021
212/288-6400

The Asia Society produces materials and programs for adult and student audiences on all nations of Asia. Two excellent video series, *Video Letters from Japan I* and *II*, are available from the Society.

Committee on Teaching About Asia (CTA)
c/o Associated Colleges of the Midwest
Urban Education Program
5526 North Magnolia
Chicago, IL 60640
312/561-6606

CTA, a standing committee of the Association for Asian Studies, serves to improve the teaching of Asian studies at all levels. A quarterly newsletter is available by subscription.

East Asian Resources and Education Program
Yale Center for International and Area Studies
Box 13A Yale Station
New Haven, CT 06520
203/432-3429

This program offers professional development workshops for K-12 teachers, an annual summer institute, and an extensive lending library of print and audiovisual materials.

Harvard East Asian Program
The Children's Museum
300 Congress Street
Boston, MA 02210-1034
617/426-6500 x 235

This program offers student and professional workshops, rental kits for classroom teaching on Japan and China, a resource center, school district consultations, and field trips.

Institute for Education on Japan
Jackson Bailey, Director
Earlham College
Richmond, IN 47374
317/983-1324

The Institute conducts professional development workshops for teachers, publishes occasional papers, and coordinates a national clearinghouse for educational media materials on Japan.

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Print and Media Resources

The following is a highly selective list of print and audiovisual curriculum materials for teaching about Japan at the elementary and secondary levels. Resources are organized into broad categories corresponding with units in **Japan in the Classroom**. An additional category highlights teacher background materials.

Society and Culture

Cooperation in Japan. Stanford, CA: Stanford Program on International and Cross-Cultural Education (SPICE), 1991. Grades K-3; Social Studies/Language Arts. Unit includes print, slide, and audio-cassette materials.

The theme of cooperation is explored through slides of a children's literature book, and cooperative art and sports activities.

Faces of Japan. Series I and II. New York and Tokyo: TeleJapan, 1987 and 1989. Grades 7-12; Social Studies. Video programs.

The *Faces of Japan* series, which originally aired on public television stations in the United States, is available in two formats. Series I and II, each consisting of thirteen 30-minute videos, are available from the original producer, TeleJapan. Each program provides a profile of an individual or family in Japan. Ten of the videos, selected as especially useful for secondary classroom teaching, have been edited to 15-minute versions, which were shown on instructional television. These videos are made available at a reduced cost, with instructional materials, from Pacific Mountain Network, Lakewood, Colorado. Topics in this series include a high school baseball team, a young woman in Tokyo, a self-defense soldier, a farming family, a fishing family, a young salaryman, a teenage rock and roll singer, a *bunraku* puppeteer, an American *sumo* wrestler, and a cram school student.

Introduction to Japan: A Workbook. Linda S.Wojtan. Washington, DC: Youth for Understanding International Exchange, 1992. Grades 7-12; Social Studies/Foreign Language/Language Arts.

Designed as a workbook for high school students participating in a youth exchange program, this publication contains excellent readings and activities for the classroom. Four sections focus on Japan's historical and geographical setting, social and religiious dimensions, economics and politics, and a cross-cultural challenge: speaking, acting, and thinking Japanese. A bibliography is included.

Japanese Cultural Encounters. Hiroko C. Kataoka with Tetsuya Kusumoto. Lincolnwood, IL: Passport Books, 1991. Grades 7-adult; Social Studies/Foreign Language. Print materials.

This compendium of over 50 cross-cultural scenarios can be used as supplementary case studies for the study of Japanese contemporary culture and traditional customs in language and social studies classrooms.

Japanese Culture: Old and New. College Park, MD: Mid-Atlantic Region Japan-in-the-Schools Program and All Nippon Airways, Grades 3-12; Social Studies/Language Arts/Art. Three 30-minute (approx.) videos and accompanying teachers guides.

Three video programs are included in this series. "Minwa: Two Traditional Tales" presents animated versions of two well-known Japanese folktales, appropriate for elementary classrooms. "Japanese Youth: Junior High Students Speak" looks at the life of junior high students through interviews with students themselves. "Kabuki: Tradition in Today's World" explores one traditional performing art and its popularity in contemporary Japanese society.

Learning with Enjoyment. Michele Shoresman and Waunita Kinoshita. Urbana, IL: University of Illinois Center for Asian Studies, 1980. Grades K-6; Social Studies/Language Arts/Art. Print materials.

Included in this activity book are hands-on activities on geography, trade, artifacts, the *soroban* (abacus), cooking, folktales, printmaking, *origami*, kites, games, and clothing.

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A Look at Japanese Culture through the Family. Lynn Parisi, editor. Boulder, CO: Social Science Education Consortium, Inc., 1988. Grades 6-12; Social Studies. Print materials.

Students use 33 case studies of family life in Japan, collected and recorded by US teachers studying in that country, to make hypotheses about the traditions, social institutions, and values of the Japanese people.

Modern Japan: An Idea Book for K-12 Teachers. Mary Hammond Bernson, Editor. Bloomington, IN: National Clearinghouse for United States-Japan Studies, 1992. Grades K-12; Social Studies/Art/Language Arts. Print materials.

This collection of 39 lessons is divided into general categories of writing skills; visual arts; games, music, and other arts; and social studies. Lessons address a broad range of topics, including geography, the Japanese home, education in Japan, the Japanese constitution, folk toys and games, Japanese woodblock prints, songs, *haiku*, and Hiroshima.

The Modernization of Japan: Continuity and Change. Stanford, CA: SPICE, 1991. Grades 7-12; Social Studies. Print activities accompanied by slides.

Students explore the concepts of continuity and change through a case study of Japanese life during the Meiji period, 1868-1912.

School Life in Japan. Mary Hammond Bernson et al. Seattle: University of Washington East Asian Resource Center, no date. Grades 4-9; Social Studies/Language Arts. Print materials.

This unit provides a wealth of activities and resources for exploring in detail the daily lives of elementary students in Japan.

Video Letters from Japan I . New York: The Asia Society, 1990 (rev.). Grades 1-8. 30-minute video programs with accompanying teacher and student materials.

A series of six video programs explore contemporary society and daily life through the eyes of Japanese children. Separate titles in the series are: "Our School," "My Family," "Living Arts," "My Day," "Making Things," and "Tohoku Diary."

Video Letters from Japan II. New York: The Asia Society, 1991. Grades 9-college. 30-minute videos with student and teacher materials.

This series focuses on life stages in Japanese society through the following video programs: "Suburban Tokyo High School Students," "The College Years," "The Early Working Years," "A Young Family," "Options for Women at Mid-Life," and "Choices for Men Approaching Age Sixty."

Japanese Language, Literature, and Art

The Haiku Moment: Seeing the World in a Grain of Sand. Stanford, CA: SPICE, no date. K-6; Social Studies/Language Arts/Humanities. Unit includes print, slide, and audio-cassette materials.

Writing activities introduce students to Japanese aesthetics through traditional and contemporary *haiku* poetry.

Japan Through Art Activities. Mary Hammond Bernson et al. Seattle: The University of Washington East Asian Resource Center, no date. Grades 4-9; Social Studies/Art. Print materials.

Four activities focus on understanding Japanese geography and culture through art activities.

Japanese Design Motifs. Fumie Adachi, translator. New York: Dover Publications, 1972.

This art resource contains over 4,000 illustrations of Japanese traditional family crests.

Natsu Matsuri. Mary Hammond Bernson et al. Seattle: University of Washington East Asian Resource Center, no date. Grades 4-9; Social Studies/Art/Language Arts/Music. Print materials.

This unit provides art, music, and social studies activities for conducting a traditional Japanese summer festival.

Omiyage. Marilyn Turkovich, Linda Bubolz Ashida, with Peggy Mueller. Wellesley, MA: World Eagle, Inc., 1990. Grades 3-12; Social Studies/Foreign Language/LanguageArts/Art/

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Music/Home Economics. Print materials with transparencies and audio-cassette.

Omiyage is designed as a workbook for learning about Japan, its people, and its culture through a broad exploration of the Japanese language. Six chapters provide a wealth of activities on cultural transmission through language borrowing, Japanese reading and writing, Japanese etiquette and customs, proverbs and sayings, the nature of food, and songs and games.

The Rabbit in the Moon: Folktales from China and Japan. Stanford, CA: SPICE, no date. K-6; Social Studies/Language Arts/Humanities. Print materials with optional slides.

A variety of activities provide for a cross-cultural investigation of Japanese and Chinese folktales. Students culminate the unit by writing their own folktales.

Symbolism in Japanese Language and Culture: Activities for the Elementary Classroom. Stanford, CA: SPICE, 1991. 4-8; Geography/Language Arts/Social Studies/Foreign Language. Kit includes print activities, video tape, audiotape, and Japanese artifact.

Developed through a U.S. Department of Education grant, this foreign language exploratory program includes interdisciplinary activities on Japanese folktales, names, writing systems, games, artifacts, traditional sports, and geography.

Japan and the World

Japan Meets the West: A Case Study of Perceptions. Stanford, CA: SPICE, no date. 7-12; Social Studies/Art; Print and slide materials.

Slides, primary source readings, and classroom activities are used to help students analyze cross-cultural perceptions, both at the time of Japan's early contact with the West and today.

The Japanese Economy. Teaching Strategies. Lucien Ellington et al. New York: Joint Council on Economic Education, 1990. Grades 7-12; Social Studies/Economics. Print materials.

Eight lessons help secondary students explore the Japanese economic system, Japan's economic relations with the rest of the world, and factors in Japan's economic success.

Background Resources

Contemporary Japan. A Teaching Workbook. Roberta Martin, Elizabeth P. Tsunoda, and Amy V. Heinrich, general editors. New York: Columbia University East Asian Curriculum Project, 1989 (rev.). Grades 7-12; Social Studies/Language Arts. Print materials.

This exhaustive teacher's resource book contains lesson ideas, background readings, bibliographies, and filmographies for supplementing secondary school textbook units on Japan.

Internationalizing the U.S. Classroom: Japan as a Model. Linda Wojtan and Donald Spence, editors. Bloomington, IN: ERIC Clearinghouse for Social Studies and the National Clearinghouse for United States-Japan Studies, 1992.

A useful planning guide for classroom teachers and school administrators, this handbook includes units on rationales for teaching about Japan, professional development, curriculum design and enhancement, and exchange programs.

Transcending Stereotypes: Discovering Japanese Culture and Education. Barbara Finkelstein et al., editors. Yarmouth, ME: Intercultural Press, 1991.

This resource book includes short, informative essays on Japanese culture, family and society, and education by leading scholars of Japan.

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